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Calvinist Contact

A Reformed Weekly

October 16, 1992/48th year of publication/No. 2325

Thinkbit:

Worship is the shop window of the Christian faith. What we do on a Sunday can influence people as to whether they will come regularly or drop away.
George Carey, Archbishop of Canterbury

Speakers call for radical change in attitudes concerning environment

Bill Fledderus

TORONTO, Ont.—To continue the momentum of this summer's Rio environmental conference, an *ad hoc* group of Toronto Christians recently held their own mini-conference, entitled "Beyond Rio: Alternatives to Sunscreen."

Six speakers were invited to make short presentations on the environmental crisis of our age. They presented a remarkably unanimous message: Christians are called to reassess the values and attitudes which shape the way they relate to the environment. The speakers argue that most Christians hold values which are not biblical.

The current environmental crisis is ultimately a spiritual crisis, they say, and demands more than the superficial response of composting and taking part in curbside recycling programs.

A fundamental shift

Further, Christians should call those around them to conduct a similar reassessment and lead our society to a radical shift in priorities, they say.

"If we are to develop a healthier relationship with the rest of creation, and are to stop the wanton environmental destruction and degradation currently occurring in our world, we require a fundamental change of values, a complete reorienting of ourselves, our communities and our societies on every level," says Lorraine Land, a political activist who works with Citizens for Public Justice (CPJ).

"While the [environmental] situation may not be as bad as some suggest, it is far from what we were given [by God] in the beginning. And it's likely to get worse," says Henry Hengeveld, an expert on the greenhouse effect who works for Environment Canada. He warns Christians against "focusing their attention so much on their missionary mandate, and on heaven, that they abandon the earth and their cultural mandate to the environmentalists, the pantheists and the humanists."

Rio was successful

David Hallman was a Canadian church delegate at UNCED, the United Nations Conference on Environment and Development in Rio de Janeiro. The media painted UNCED as a failure, says Hallman, because it focused solely on the highest (political) level of negotiations. He claims the conference was in fact very successful at establishing new international links between all sorts of non-governmental organizations with environmental interests.

See **STEWARDSHIP**—p.2

Photo: Bill Fledderus

Reimer (third from r.) speaks about the link between poverty and environmental damage, while others listen: (l. to r.) Hallman, Rimmena van Donkersgoed, Reimer, Land and Hengeveld.

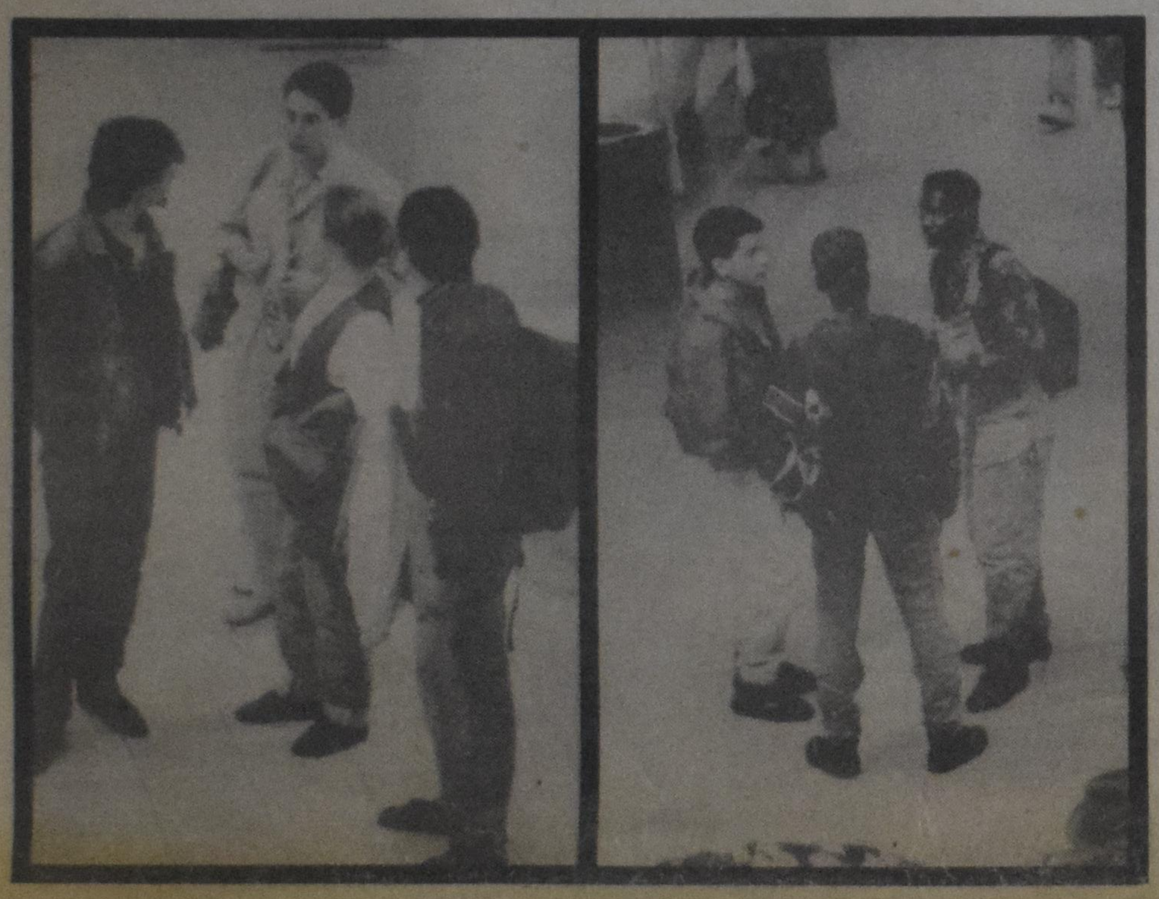

Photo: Frank Gunn

Teenagers have replaced the three Rs with the three Ts and shopping.

Canadian teens becoming more American, survey reveals

Marian Van Til

TORONTO—Reginald Bibby and Don Posterski have analyzed religious and other trends among Canadian adults for some time. Now they have focused on trends among the country's teenagers. Bibby is an author and sociologist at the University of Lethbridge; Posterski is vice president of national programs at World Vision; both men are Christians.

In a book they call *Teen Trends: A Nation in Motion* (published by Stoddart in Toronto), Bibby and Posterski report on a survey they conducted during the 1991-92 school year. From across Canada, 4,000 young people aged 15-19 completed the survey. Bibby and Posterski then compared the results to two previous surveys of Canadian teenagers they conducted in 1984 and 1988.

A number of shifts

Among the current trends discovered: Canadian teenagers prefer American rather than Canadian heroes, musicians, sports and movie stars, and they are attracted to a number of things American. As a group, they are less honest and hardworking than their predecessors; they don't take drugs as frequently as in the past, but a high percentage engage in sex, despite the threat of AIDS.

At the same time, they consider AIDS the major social threat. After that, they rank the environment, child abuse, drugs and teen suicide as the social problems about which they're concerned.

Barely a quarter of those surveyed really like school and find their courses interesting. And the "three Ts"—television, technology and travel—are replacing school and the "three Rs"as the traditional source of learning.

Who are the heroes?

It seems hard to have heroes in modern society, but the teenagers surveyed are not immune to having *favourites* among performers, athletes and even politicians and TV news anchors. And with the exception of their favourite sports team (the Canadiens ranked number one, the Blue Jays number two and the Chicago Bulls number three), all their number one choices are Americans.

The preferred TV program is the California high school drama "Beverly Hills 90210"; the top rock group is Guns N' Roses (Canadian singer Bryan Adams ranked third); the favourite movie star is Julia Roberts; athlete: Michael Jordan of the Bulls; author: "horror" specialist Stephen King; TV newsperson: CBS anchor Dan Rather; politician: George Bush (Brian Mulroney ranked second, Jean Chretien, third). George Bush also ranked number one as a world leader, followed by Mikhail Gorbachev and Nelson Mandela.

Bibby comments that "if a Canadian such as Wayne Gretzky or Bryan

See **SURVEY**—p.3

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The editor reflects on Thanksgiving Day '92 ..... p.4
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The choice is between consumption or conservation, says Bart van der Kamp in a two-part series pp.10,11
"We the poor, who are always with us"—story by Agnes Kramer-Hamstra pp.11,12

News

Christian business group supports free choice, more or less

Bert Witvoet

BURLINGTON, Ont. —The Ontario Chamber of commerce and the Canadian Christian Business Federation seem to agree on at least one thing — retailers should have freedom of choice when it comes to deciding on store opening or closing, without fear of recrimination by either franchiser or landlord.

The two organizations come to the right to choose by different avenues, however. The 65,000 member Ontario Chamber of Commerce (OCC)in their Agenda for Renewal argue for "the right of choice for retailers to *open* seven days a week."

The 200-member Canadian Christian Business Federation (CCBF), which is a member of OCC, has at various levels of government raised the point that "retailers should have the right to *be closed* one day per week, for religious or personal reasons."

CCBF Executive Director Hans Vanderstoep recently sent the OCC a letter praising it for its vision, but reminded it of CCBF's concern that freedom of choice include the freedom to close. The letter asked the OCC to include CCBF's concern in future press releases.

Chamber supports

OCC Executive Director J.G. Carnegie replied positively to Vanderstoep's letter. "We appreciate your kind comments in reference to our Agenda for Renewal," he writes, "and hasten to assure you that we do indeed support your position requesting the Ontario Government ensure adequate protection in the legislation for all retailers to be closed on a day of their choice without fear of recrimination by franchiser or landlord, or anyone else, in the same way that we are anxious to ensure that any retailer who wishes to open on a given day is given the right to do so."

According to Carnegie's letter, the OCC remains "constant to the fact that freedom of choice is the issue here, and that there is no reason for anyone other than the individual retailer to decide whether or not to open on Sunday or any other day."

According to Vanderstoep, many franchisees entered into contracts when Sunday opening did not exist outside the recreational sector. "Now many of these merchants, who have put their whole life on the line, are put into positions which they conscientiously cannot comply with."

Prefers Sunday closing

The concern expressed by CCBF is directed against shopping mall owners and franchisers who demand that stores be open seven days a week. The position of the CCBF with respect to government regulations in the *Retail Business Holidays Act* is not one of free choice, however.

Opposes Sunday law

In a letter to Solicitor General Allan Pilkey, CCBF expressed its disappointment at the Ontario government's stand on Sunday Shopping. The government introduced amendments to the *Retail Business Holidays Act* on June 3, 1992, which enabled stores to open on Sundays in Ontario. Stores must be closed on Easter Sunday and on all other holidays listed in the same act, however.

The Solicitor General gave three reasons for his government's decision to permit stores to open on Sundays: public sentiment, a lagging economy and the existence of substantial protection for retail workers who refuse to work on Sundays.

"Our primary choice is that the government preserve Sunday as a day of rest," says Vanderstoep to *Calvinist Contact*. "But since the laws in Ontario no longer demand that, we go for the next best thing, and that is to protect by law those who want to practise what they believe by closing on Sundays."

Stewardship not enough

...Continued from p.1

Pastor and environmentalist Jake Binnema argues that Christians must "consent to be thrown overboard like Jonah from the boat of the privileged rich" and totally dissociate themselves from the idols and power structures of our time.

"Agriculture, by definition, changes the environment, establishing new diversities and balances which are often just as stable as so-called naturally-occuring ecosystems," says Elbert van Donkersgoed, an expert on agricultural policy from the Christian Farmers Federation of Ontario.

Van Donkersgoed points out that stewardship remains highly valued in Ontario agriculture, but he emphasizes that stewardship is not enough. "The trees, the wildlife, the insects and the microbial life in the soil have an intrinsic value that is not linked to their ability to produce an abundance for human kind," he says. Appreciation of the biblical idea of Sabbath rest for the creation is essential in getting beyond stewardship, he adds.

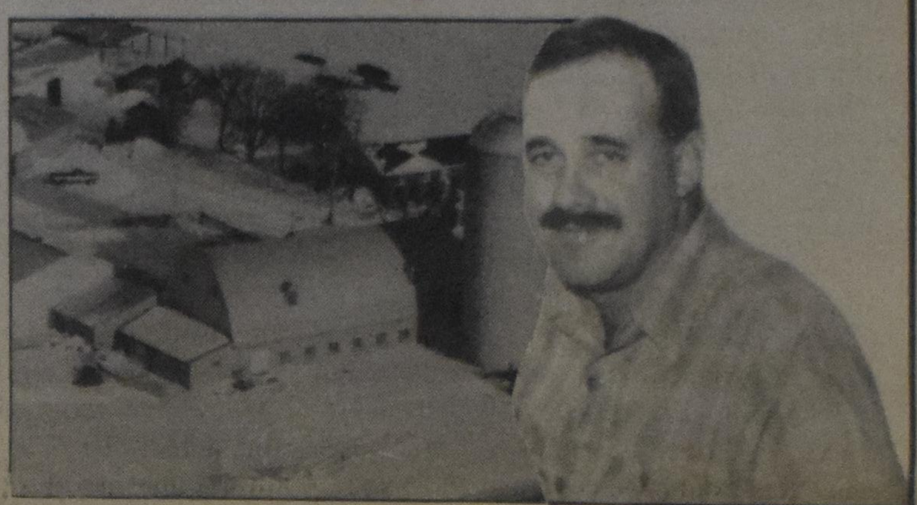
Reg Reimer, who works with World Relief Canada, says that the world's environmental problems can only be considered in conjunction with the problems of oppressive poverty and communal violence in various parts of the world. "The solutions to these crises largely lie in values and social transformation and are non-material in nature," he says. "Biblical truth is extremely relevant" in effecting such change, he believes.

Questions from audience members led to a discussion of biblical promises such as "the new heaven and the new earth" and the paradoxical "strength in weakness." The latter discussion was inspired in spite of the conference's poor attendance of only 25 people.

Copies of most of the speakers' presentations are available at cost from Serving Christ in the Nineties, c/o Suite 311, 229 College Street, Toronto, Ontario, M5T 1R4.

Rural routes

Changing a system that wastes food



Maynard Vander Galien

California farmers were recently ordered by the U.S. government to destroy an estimated 496 million pounds of peaches and nectarines because the fruit was slightly smaller than federal standards.

On Monday we in Canada celebrated Thanksgiving Day. We gave thanks to God for the abundance of food that he has again provided for us and our families. But just think of it. More than one-quarter of all the food produced in the U.S. and Canada goes to waste. Millions of North Americans go hungry because they can't afford even the simplest food such as potatoes, carrots, lettuce, cabbage and other vegetables and fruits that are grown in bountiful numbers.

Sometimes as much as half of a farmer's crop is left in the field to rot because of the size of the crop or the colour of the crop. Farmers dump peaches, pears, berries, potatoes, you name it, simply because they're below the minimum size agreed upon by the industry's marketing boards or by the supermarket chains.

Cabbages are discarded because the top leaf may be discoloured, though the rest is perfectly edible. Carrots are tossed away because they are a bit crooked. Strawberries are left in the field because they're too small and the growers' association wants to keep them out of the marketplace.

Food left rotting in the fields is a common thing in countries like Russia. Their transportation system is outdated, as is much of their farm machinery. If something breaks, it's likely to stay *kaput* for the rest of the season.

In North America we waste and dump billions of dollars-worth of foodstuffs and nobody seems to care. Are we being good stewards of the land? Are we doing what God wants us to do?

Take, for example, Ontario's dairy producers. Eighty percent were in an over-quota situation this past summer. If they shipped the surplus milk they would end up with severe financial penalties. They'd get no money for the milk but would have to pay the transportation, promotion, levies and other costs associated with shipping milk. So millions of litres of whole milk did not go into the farm-bank tank but was "diverted" to the other end of the barn and was dumped into water troughs, fed to calves and heifers and any other animals that would drink the surplus stuff.

The *Toronto Star* reported in August that a Toronto supermarket chain threw out 20,000 pounds of frozen turkeys last Christmas. That's right! Ten tons of turkeys—because their plastic wrappings had fingernail-sized holes and there were small flecks of freezer burn on the birds.

But they were perfectly edible, said a woman who works for the supermarket. They were thrown out for cosmetic reasons because the store judged that consumers wouldn't have bought them.

So why didn't the store donate them to the poor or to foodbanks?

Because they had donated food in the past and one of the people who got some of it found out where it had come from, claimed it was bad and threatened to sue the supermarket chain. Result: the company banned all such donations.

But now, there's a move to change all that, say *The Star* article. Ontario's government minister is coordinating a scheme to introduce so-called Good Samaritan legislation in which any organization contributing food to the needy in good faith would be protected from liability lawsuits by consumers.

That's certainly a step in the right direction. Now if smaller and oddly shaped fruits and vegetables could just be given to those people who can't afford them instead of leaving them to rot on the trees and in the fields.... Isn't that what we read of in the Old Testament book of Ruth (chapter two)?

Maynard Vander Galien farms in the Ottawa Valley (Refrew, Ont.) and writes weekly "Rural Routes" columns for area newspapers.

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Pressreview

Carl D. Tuyl

Pressreview

Carl Tuyl's column this week was postmarked from somewhere in the Netherlands (with a postmark too faint to read).

The great Canadian campaign for unity must be in full swing with Monsieur and the P.C. faithful beating the drums all over the true North. That drumbeat does not carry to Europe, where Canadian unity gets as much coverage in the press as the Pope's underwear. After all, the threat of an epidemic sickness of pigs in the Netherlands is much more important, and so is the purchase of a Fl. 500,000 Ferrari by Prince Bernhard. That gets front page coverage of course.

The prince's new vehicle has a top speed of 350 km. per hour, so writes *Het Nieuwsblad van het Noorden*, with obvious pride.

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If Canadian unity does not get much attention, European unity and its problems are on every page of almost every paper. Germany's Helmut Kohl wants the Treaty of Maastricht to become effective in 1993. "Germany is our fatherland, but Europe is our future," he said.

The Dutch too, are enthusiastic supporters of European unity. The English can only be called very reluctant participants, and the French remember the Siegfried line with a lot of restrained animosity. After they voted with that smallest of margins in favour of Maastricht there was a heated debate between the pros and cons in France's political parties.

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Peace efforts continue in war-torn Yugoslavia. The peace-keeping efforts of the United Nations are in danger because of financial shortages. The U.S. — itself in the red by trillions — is the U.N.'s largest debtor. It owes 757.4 million. The Russian debt to the U.N. is $415.5 million, and the third largest debt is Germany's, at $73.2 million. Secretary-General Boutros Gali wants to borrow money from commercial banks and he wants to charge interest on late payments.

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The U.N.'s relief missions are also very costly. There has been, however, a slight improvement in the world's food situation. In the period 1969-1971 36 percent of the world's 2 billion 609 million people suffered from malnutrition. It is now estimated that 20 percent of the global population is suffering from hunger. That 20 percent, however, represents 786 million people whose pictures on T.V. burn themselves into one's consciousness.

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The riotous acts of extreme rightist neo-Nazi parties are causing concern not only in Germany but in all of Europe. Arson was suspected in a fire that destroyed a memorial barracks in the former Sarenhausen concentration camp. Refugees of other than German nationality are often the victims of the neo-Nazi brutal craziness.

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Increasing criminality is also a European concern. The Dutch government has set aside Fl. 230 million to fight organized crime. A well-known Italian writer says that Italy has 55 million individualists whose only contact takes place in a football stadium or in the Mafia.

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Russia has a new problem: hitchhikers! They don't stand modestly, with uplifted thumb on the side of the road, but they take their position in the middle of the streets and highways. They cause seven percent of the traffic accidents which, in turn, are responsible for the loss annually of 13,000 lives.

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Dutch authorities are worried about an outbreak of polio in several districts where people are refusing vaccinations for religious reasons. It reminds me of the Muslim reaction to smallpox vaccination in Indonesia: if Allah wants you to suffer, suffer you must.

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A couple in Limburg, one of Holland's provinces, is engaged in a bitter custody fight. No, there are no children at stake; the spouses have sought the judges's assistance in deciding where their full-grown tiger shall reside.

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One of the problems of the tourist visiting Holland is the country's sanitary technology. Toilet facilities are so small that a person can hardly breathe in them; they are literally "water closets," with emphasis on the word closet. The greatest difficulty is, however, in discovering how to flush. Let me mention the different methods I have found so far: a hidden push-button on top of the water tank; a hidden push-button on the side of the tank; a lever under the tank; a piece of rope hanging loosely in the closet; a foot pedal like the accelerator of a car; a pipe which you are supposed to push down; and even a little ceramic dog whose tail had to be pulled. I am sure that this is a very partial list of possibilities. All these techniques keep life full of surprises.

Cary Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy coordinator in Canada for the Christian Reformed Church.

Survey: teens follow adult models

...Continued from p.1

Adams is a hero, it's because he or she has made it big in American eyes and has been so portrayed by the U.S. media, notably television."

Bibby and Posterski see "five old patterns"changing and giving way to five new ones. The old ones encompass relationships, values, marriage and parenthood, sexuality and religion.

"What young people value more then anything else are relationships," say the authors, "but there's an important qualifier."The number who say relationships "are supreme" is down seven percent, from 91 percent to 84 percent. "We think the drop is one of many indicators of an increasing emphasis on the individual over the group in Canadian society," say Bibby and Posterski.

The emerging patterns the survey detected are: Canadian teenagers have never been more informed—nor more American"; they "see problems everywhere"; they "have never had more choices"; they are "embracing the 'just society'"; and they "have never had greater expectations."

Bibby and Posterski conclude that their data "clearly establishes"that today's young people are turning out like the adults in their lives. "In major ways, teenagers are embracing what they observe around them."

That raises a question for adults, say the authors, as to whether their behaviour deserves to be emulated by teenagers. So adults who hope to "serve the best interests of the young will *lead the way* with their living,"Bibby and Posterski assert. They will give young people room to be their "true selves,"and will "propel them into being what they were meant to be."

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- ***reports on significant happenings in the Christian community and in the world,***
- ***expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,***
- ***provides opportunities for contact and discussion for the Christian community.***

Calvinist Contact:
(ISSN0410-3882) is published by
Calvinist Contact Publishing Limited,
261 Martindale Rd., Unit 4,
St. Catharines, ON L2W 1A1
Tel: (416) 682-8311 Fax: (416) 682-8313
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Publication dates:
Calvinist Contact is published weekly on Fridays except for **July 3, 17, 31, Aug. 7 and Dec. 25,** by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.
Canada mail:
Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster.
Send address changes to Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.
U.S. mail:
Calvinist Contact (USPS 518-090).
Second class postage paid at Lewiston, NY 14092.
Send address changes to Calvinist Contact, Box 110, Lewiston, NY 14092.
Advertising:
Deadline for display advertising: Wednesdays at 8:30 a.m.; for classified advertising: Thursdays at 8:30 a.m. All deadlines are for the next week's issue. See classified pages for more detail.
The publication of comments, opinions or advertising does not imply agreement or endorsement by either Calvinist Contact or Calvinist Contact Publishing Limited.
Printed in Canada
This tabloid contains recycled paper.

Subscriptions	Canada (GST included)	United States (GST free)
Six months	$21.25	$18.00 U.S.
One year	$37.50	$32.00 U.S.
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Sober reflections on Thanksgiving 1992

"Why should I give thanks?" asked the farmer in southern Alberta who had his fields of canola flattened by an early snowfall.

"Why should I give thanks?" asked the tender fruit grower in the Niagara peninsula who had his peach crop wiped out by hail.

"Why should I give thanks?" asked the fisherman in NewFoundland. "The cod isn't running, the fishery has been shut down and there is no other employment in the area."

"Why should I give thanks?" asked the lumberjack in British Columbia who saw another U.S. tariff slapped on Canadian lumber.

"Why should I give thanks?" asked a garment worker in Quebec who faces a lay-off because of the impending tri-national Free Trade deal.

"Why should I give thanks?" asked the student who could not make enough money during the summer to continue her studies, or who found that there was no opening for her at several universities, or who discovered that once her education was completed there were no jobs in her field.

Should everyone give thanks?

So many reasons for *not* celebrating Thanksgiving Day in the spirit in which it was intended to be celebrated are written on things terrestrial in the true North strong and free. What kind of Thanksgiving Day has it been in Canada this year?

Could every Canadian give thanks? *Should* every Canadian have given thanks?

It would be too easy to quote Eph. 5:19, 20: "Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ." It's true, there are always reasons for being thankful to God. His love and his mercy endure forever.

But Thanksgiving Day is a special day that focuses on harvests, on jobs and income, on a nation's prosperity. Thanksgiving Day was not intended to celebrate the love of God manifested in his desire to save us from sins. We celebrate that on Good Friday. Nor is it an occasion to give thanks for the fact that we are surrounded with loved ones. We do that on birthdays and anniversaries. Thanksgiving Day focuses primarily on God's faithfulness as he provides food and shelter.

Some cannot celebrate

When you think of it that way, you can hardly expect starving Somalians to celebrate Thanksgiving Day. Where is the harvest? Where is the food? You can't thank God for things you didn't get. It would be hypocritical on our part to ask Somalians to celebrate Thanksgiving Day.

And it might be hypocritical for the same reason to expect a Canadian farmer facing bankruptcy to celebrate Thanksgiving Day with the usual holiday spirit.

In fact, if the harvest was a failure or if you lost your business or job, I doubt if God would be offended if you expressed your disappointment and pain on Thanksgiving Day. If you had the courage to do that, other Thanksgiving Day celebrations might be more genuine as you acknowledge the blessings of income and harvest.

A national and communal feast

That is not to say that adversity should have prevented you from celebrating Thanksgiving Day in some fashion. After all, the day has primarily a national character and should never be celebrated in a purely individual way. If Canada as a nation is still blessed with food and resources, should we as a nation not be celebrating Thanksgiving Day with deeply felt gratitude?

At the same time, if our neighbour is suffering unduly from the ravages of weather or recessionary times and is not relieved by us more prosperous Canadians, then I wonder if anyone of us could have celebrated Thanksgiving Day in spirit and in truth. True gratitude to the Lord of harvests spills over to his children, in fact to his whole creation.

It would not be far-fetched to say that our gratitude benefits the soil, the water, the air, the flora and fauna. Just as it is true that ingratitude kills and pollutes, so it is true that genuine gratitude spares, tends and heals everything it touches or is wise enough not to touch.

His love endures forever

If you called on God on Thanksgiving Day, or even now, expressing your sadness and worries about your material existence, God will fill you with a peace that is incomprehensible, certainly incomprehensible to unbelievers. God can work in our hearts even the miracle of living according to the words of Jesus, "Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes? "(Matt. 6:25).

Underlying our pain and lamentation can run a steady current of thanks and praise.

Thanksgiving Day 1992. Did you give thanks to God or were you unable? You owe it to him if he has given you your daily bread, which is all you need. All food was created to be received with thanks (1 Tim. 4:3,4).

BW

Why I disagree with Mr. Trudeau

I think I understand why former prime minister Pierre Trudeau is so dead set against the Charlottetown agreement. Trudeau believes in the rights of the individual who is primarily a citizen of the world.

The former prime minister is a cosmopolitan thinker who thinks that as far as loyalties go, a person is first of all a citizen of the world and secondly a citizen of a country. He has no use for Quebec nationalism because it stands in the way of the well-being of the larger whole. The world is more important than Canada, Canada is more important than Quebec, Quebec is more important than Montreal, and so on. Hence, the middle collectives like a province or a town do not deserve all that much loyalty in Trudeau's scheme of things. He could with justification point to a country like the former Yugoslavia to show how destructive narrow nationalism is.

But when Trudeau talks about fundamental rights, he starts from the bottom up. The individual is the one in which rights reside. Hence Trudeau is not in favour of a constitution that protects the rights of the Natives, or Quebec or women. If each individual's right is protected, than all are equally protected, he believes. Again, in this scheme of things the middle collectives get squeezed out.

The Christian position that I am familiar with has always seen rights as having both an individual and a collective component. We are never mere individuals, but are members of families, of communities, of nations and of the world. And since this world belongs to God we ultimately owe our first and final loyalty to him.

We stress that rights are embedded in the law of God, which turns each right into a responsibility. We never consider these rights as absolute to the point that we will sacrifice others in the pursuit of them, a la Judy Rebick. Instead, we must be willing to suffer the loss of them for the sake of Christ. We seek first the Kingdom of God and we promote the rights of our neighbours. We do that because we love justice and mercy.

Personally, I think that Pierre Trudeau's vision lacks realism and mercy. He is an idealist who thinks that by adhering to rational principles the world will straighten itself out — the universe will unfold as it should.

We need not scorn Mr.Trudeau for his views even though he often scorns those who disagree with him. He holds them honestly and boldly. But neither should we be bowled over by them. We walk by a different light.

BW

Letters

The Charlottetown 'deal' is democratic and last chance

I feel compelled to respond to Nick Loenen's letter "To vote Yes shows no love for Canada" (Oct. 2), because I have difficulty accepting his justifications for a No vote in the upcoming constitutional referendum.

My most serious objection comes in response to Mr. Loenen's complaint that "the process is very undemocratic." I'm afraid I have missed the point here. After years of public debate and months of cross-country public consultations, the elected federal and provincial governments met with each other and with representative groups to ink an agreement. This agreement is now being put to the entire Canadian electorate in the form of a referendum. After the referendum, the elected federal, provincial and territorial governments will decide whether to ratify the agreement. That's undemocratic?

So it's a deal

Mr. Loenen argues that the Charlottetown Accord "is wrong because it is a deal." I'm not sure how Canada's constitutional crisis could be solved without negotiation and compromise and, yes, "a deal." In fact, I was amazed that 17 parties, all with specific needs and demands, were able to negotiate this agreement. The current crisis is largely due to the fact that in 1981-82 Pierre Trudeau's government could not negotiate "a deal" acceptable to all and thus left Quebec out in the constitutional cold. A "deal" is an acceptable way of reconciling diverse groups; justice, vision and principles are not automatically sacrificed just because a document is drafted by more than one person!

Linked to senate reform

The redistribution of seats in the House of Commons is a complex matter. But it is important to note that this is *not* linked to the "distinct society" clause, as Mr. Loenen states, but rather to senate reform. Since an empowered and equal senate gives the smallest provinces as much clout as the largest one, the seats in the House would be redistributed to compensate the more populous provinces. With Quebec and Ontario each getting 18 more seats, B.C. four and Alberta two more, Mr. Loenen is correct in stating that Quebec will have fewer residents per MP (74,000) than some of the other provinces.

There has never been equality in this matter, however. For years, PEI has had fewer than 35,000 residents per MP, while the territories have fewer than 27,000 per MP. Mr. Loenen fails to note that under the accord, B.C. and Ontario will receive three additional seats in 1996, while Alberta will receive two more.

Until now both British Columbia and Alberta have had a better population/MP ratio than Ontario. The 1996 redistribution will bring all three fairly close together (BC and Alberta will still be ahead of Ontario) and close to Quebec's ratio. How anyone can call this a "power grab by Central Canada" is beyond me.

Better deal unlikely

Regardless of the outcome of the referendum, Canada cannot survive if its citizens continue to fight for the biggest piece of the pie and put local and regional interests ahead of national unity. There have been many efforts to rectify our constitutional crisis, but that does not mean the efforts will continue after a No victory.

The parties involved would not have signed this accord if they did not believe it was the best possible agreement which could be reached. More and more groups are getting involved in this matter and each would demand to be a part of further negotiations. It is very unrealistic to think that a different deal, more acceptable to everyone involved, could be reached in a new round of negotiations.

It's about Canada

The Charlottetown Accord is not perfect, but accepting it now does not preclude improvements. This vote is not about Meech lake, nor about Brian Mulroney, nor about your premier. It is about Canada. Voting No shows no love for Canada, for who would destroy a country he loves? Those who vote No and wait for a perfect agreement which completely satisfies them will be those who go down in history as the dreamers who destroyed the best country in the world. I don't intend to be one of them.

Ed Bosveld
Smithville, Ont.

For the love of Canada stop this referendum!

How did this peaceful country get itself into such a conundrum? The government did not have a mandate from the people to tinker with the Constitution. They have done it entirely on their own. Now they have come with an agenda for which they need the people's approval.

The Constitution belongs to the people. In order to get approval the referendum is worded in such a way that either answer creates a no-win situation. Had the question read in two parts: "Are you in favour of unity?" and "Will you approve the proposed agenda based on the Charlottetown Accord?" the people would have had a clear choice.

Instead, the government has created the situation in which we now find ourselves. Why have they called for this referendum, and are they now telling us there is only one answer? Why are they resorting to blackmail and intimidation? Why is the legal text not available? What is the hurry? A Yes vote will no more end the wrangling than a No vote. With a Yes vote the people will give up their democratic birthright. With it the constitutional tinkering will legally be left in the hands of the government.

A vote either way will have its negative consequences. Can the country sustain another 26 days of intensifying economic uncertainty? If a No vote will indeed bring on the economic consequences the government predicts, then why take the chance? If the PM feels as passionate about the country as he tries to portray, why not, for the love of Canada, call a stop to this referendum? He's in a position to do so.

George Couperus
Brighton, Ont.

Don't believe everything you hear

At a meeting of the Christian school society in Smithers B.C. principal Glen Ewald concluded his report to the members by warning parents not to be too gullible when their children bring home stories about school. "If you believe everything they say about us [teachers]," he said, "we promise to believe everything they say about you [parents]."

Submitted by Curt Gesch

We are at a crucial point in history

Canadians are at a historical crossroads in their history. Crucial choices must be made about the future of our great country, a country envied throughout the world. A fragile consensus was achieved between the First Ministers and leaders of the First Nations in Charlottetown on August 28, 1992. The Charlottetown agreement will map out the constitutional contours of Canada's future.

As Prime Minister Brian Mulroney admitted, the agreement is a "compromise"; it is not a perfect deal. Is it, however, "fair and honourable"? The biblical call to "do justice, love mercy and walk humbly with our God" (Micah 6:8) speaks to us now as perhaps never before.

In a time when our society is overwhelmed by a self-interest ideology, we are challenged to consider not our own immediate material advantage, but the socio-economic well-being of the poor and the powerless. Will the agreement bring some measure of liberation and justice to these neighbours?

At this juncture we must, however, affirm the important gains made in the agreement.

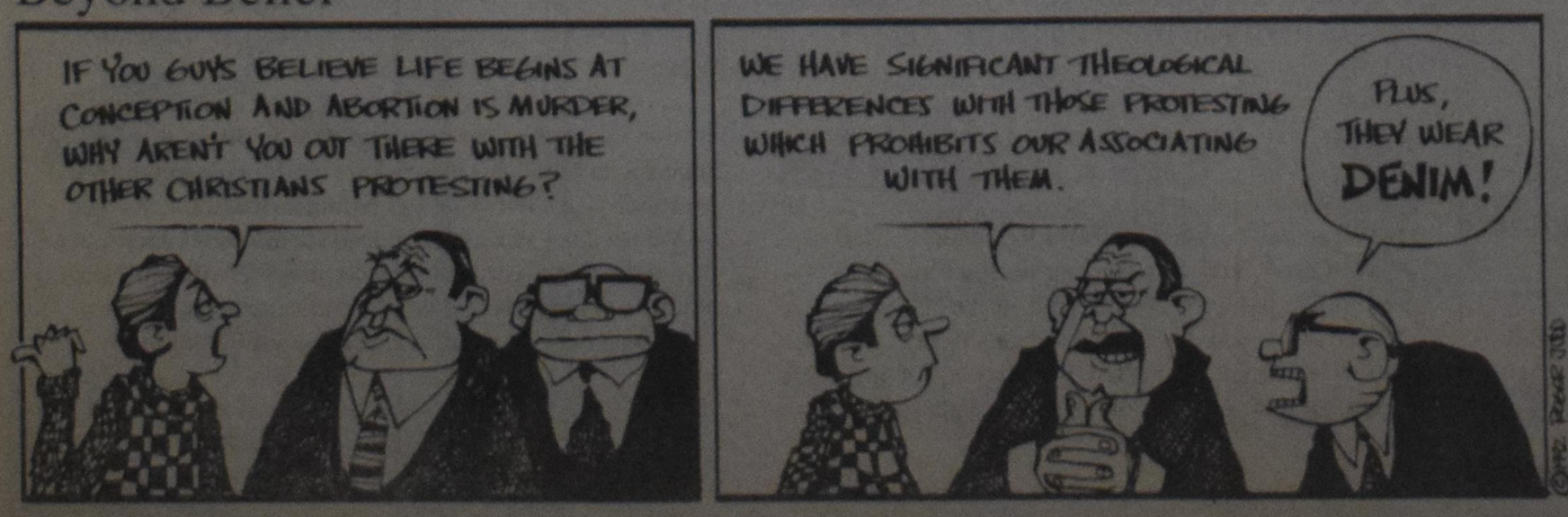
The inclusion of the inherent right to self-government of the Aboriginal peoples is a truly historic breakthrough. The fundamental rights of the First Nations are finally acknowledged and constitutionally protected. The affirmation of Quebec as a distinct society is an essential recognition of the cultural and linguistic diversity of Canada. The commitment to gender, racial and ethnic equality, to individual *and* collective rights and freedoms, and to the preservation and development of Canada's social and economic union, is a reflection of Canada as a nation unique among others. These advances are healing steps forward at this point in Canadian history.

Canada has not achieved a perfect deal with the Charlottetown agreement. There are serious shortcomings and omissions. The referendum is not the end of the debate, however. More opportunities to discuss and act on these issues will arise.

Our country is a beacon of hope in a world full of despair. We are called to be Good Samaritans in this period of time, to devote our lives and resources to serve the beaten and the broken.

John Valk, Fredericton, N.B
Gerald Vandezande, Toronto, Ont.
Citizens for Public Justice

Beyond Belief


IF YOU GUYS BELIEVE LIFE BEGINS AT CONCEPTION AND ABORTION IS MURDER, WHY AREN'T YOU OUT THERE WITH THE OTHER CHRISTIANS PROTESTING?
WE HAVE SIGNIFICANT THEOLOGICAL DIFFERENCES WITH THOSE PROTESTING WHICH PROHIBITS OUR ASSOCIATING WITH THEM.
PLUS, THEY WEAR DENIM!

News

Some Christians say 'No' to constitutional package

Bill Fledderus

Last month Calvinist Contact *interviewed a variety of Christian political observers, all of whom argued in favour of the Charlottetown constitutional amendment package. Since then, we have also gathered some reactions from other Christian observers who are against what seemed to be a Yes consensus.*

ST. CATHARINES, Ont.—Albert Breukelman, a poultry farmer in Abbotsford, B.C., will be voting against the proposed constitutional amendment package on Oct. 26.

"The package and the politicians who made it have no vision for the future, even as far as the next generation," says Breukelman. For him the package represents a hopelessly disparate collection of compromises, made to please the present-day interests of political lobby groups who can see no further than their own immediate situation.

"Each of those groups have fought to get what they want at someone else's expense," he says. "Maybe there is something right in [Reform Party leader Preston] Manning's call for a moratorium on negotiations." Breukelman believes today's generation has sold its soul to the politics of societal groups, and that the next generation may be able to do a better job, to bring us back to some idea of equality.

"We have to start on equal ground, without special benefits to one group or another. Fairness and justice are based on equality," he says.

Does not believe alarmists

Breukelman also says he no longer trusts Brian Mulroney. "I've usually voted Conservative in the past," he says, "but I find the whole way this package is being presented disgusting. If it gets voted in, then Mulroney will say he's saved the country. If it is turned down, he'll say that whatever happens isn't his fault. He's just setting himself up for the next election."

"Mind you, I don't think Quebec will separate even if the final vote is no," he adds. "I think there are a lot of Quebecers who want to be part of Canada."

"Maybe we need some kind of outside force like a war in order to force us together in face of a common enemy, to make us realize what we have here in Canada," he says.

State should protect, not provide

Another nay-sayer, Ray Pennings, argues that the Charlottetown agreement and its social charter exemplify a terribly mistaken idea of the role of government. Pennings is a spokesman for the Dundas Valley Foundation, an Ontario-based Christian organization which analyzes public affairs.

"Fundamental human rights exist because of who we are—God's creatures, created in his image—and are not the gift of any government. The state should allow for the protection and preservation of those rights, but it is not the state's role to set itself up as their source or dispenser," as it is doing with this agreement, according to Pennings.

The present agreement would "institutionalize an interventionist state," he says, which would be a bad move.

He also warns of the danger of setting up different responsibilities and privileges for different societal groups. "Instead of defining the relationship between citizens and the state—the privileges and responsibilities of both—as a constitution should, the agreement dismembers Canada into its constituent parts and sets a different standard for each part. That's not what makes a healthy nation—it will break the nation apart."

Pennings adds that he feels frustrated because responsible discussion of the amendment package has been drowned under "a tide of advertising and rhetoric" estimated at more than $10 per voter, most of it "emotive flag-waving or threatening fear-mongering."

Institutionalizing of group rights an error

Charles Cavilla of Lethbridge, Alta., leader of the Christian Heritage Party of Canada, argues that the Charlottetown agreement "must be rejected" because it sacrifices "cherished individual rights...on the modern altar of collective expediency and group rights" and "because, given the unanimity clause invoked in this agreement, the iniquitous Charter of Rights and Freedoms will forever be entrenched in our constitution."

PLAN FOR TOMORROW WITH

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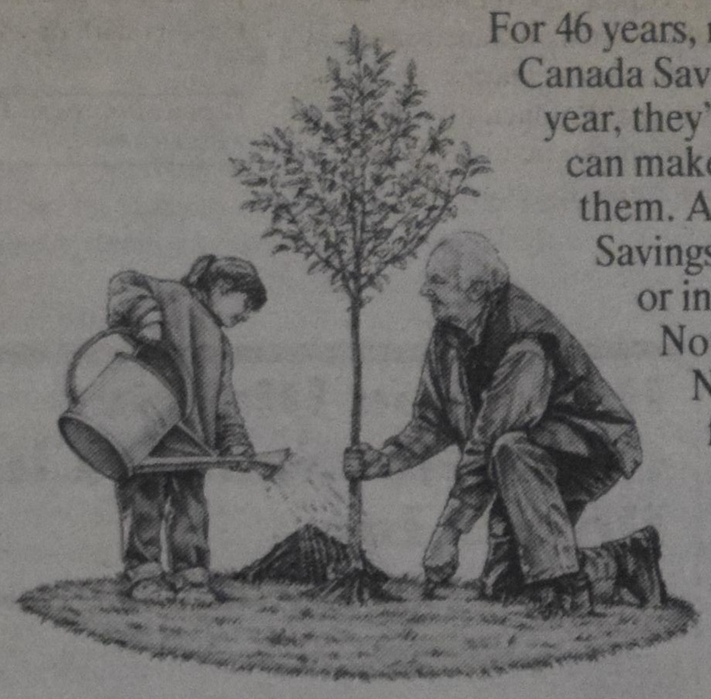

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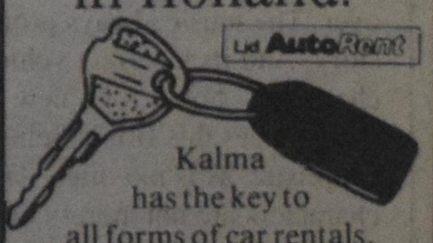

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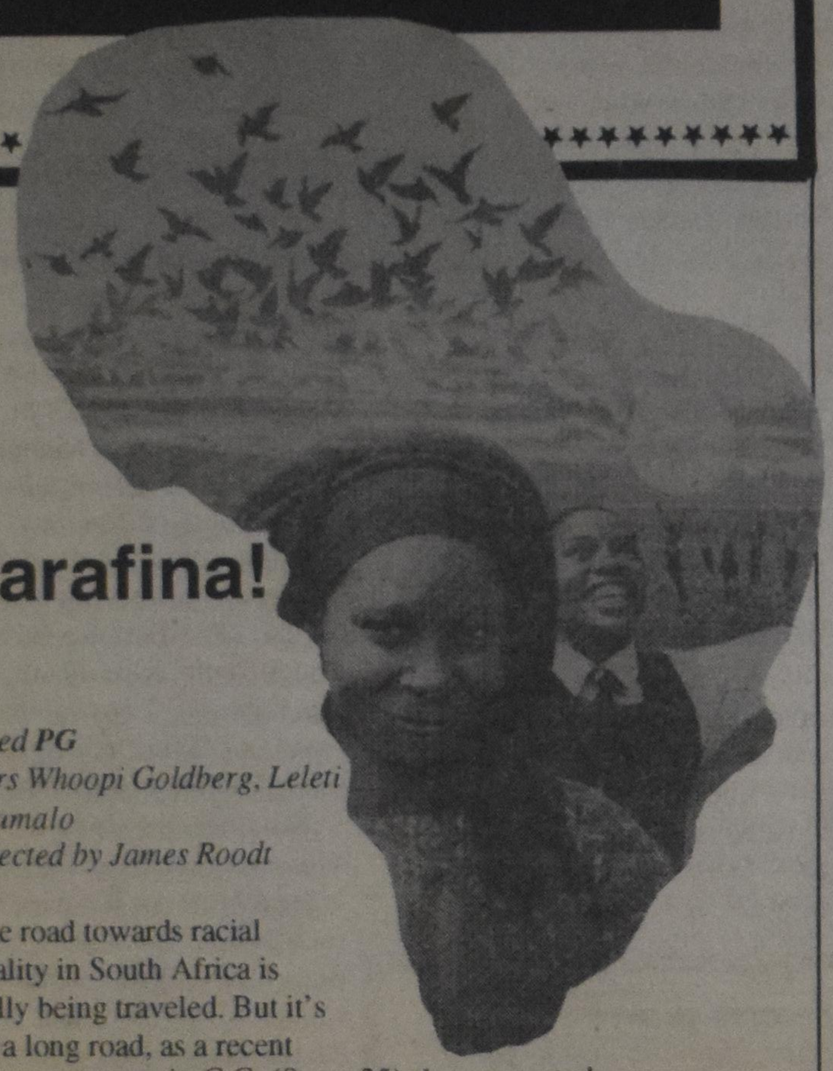
Film/Finance

Cinema summaries

Marian Van Til



Sarafina!

Rated PG
Stars Whoopi Goldberg, Leleti Khumalo
Directed by James Roodt

The road towards racial equality in South Africa is finally being traveled. But it's still a long road, as a recent front-page story in C.C. (Sept. 25) demonstrated. And it has been an arduous trip for blacks just to make it to that road. It is part of that trip that is the subject of this film.

Sarafina! takes place before the release of Nelson Mandela in 1990 and before the repeal of the apartheid laws. It is the first major film set in South Africa which centres on the experiences not of sympathetic whites but of black South Africans themselves.

Sarafina (Leleti Khumalo) is a black schoolgirl who dares to dream that some day her people will escape oppression. She longs for the day that Mandela will be released. His release—which, of course, she doesn't know for sure will happen—becomes a kind of symbol for her of the dawning of freedom that she convinces herself will come.

Inspired by a teacher

Sarafina is inspired by an unconventional history/music teacher (played by Whoopi Goldberg, the only non-South African in the cast) who instills pride and self-confidence in her students. But Sarafina is frustrated, too, because she doesn't see a role for herself in working towards that freedom. The boys and men can fight—which she doesn't really approve of but finds herself going along with at one point—but what can *she*, a girl, do?

Her mother, she believes, has sold out to the whites because she works for an Afrikaans family and thinks they're "good people." Eventually Sarafina comes to understand that her mother has also struggled but has remained a woman of integrity; and there must be a place for people like her.

The events of the film take place during a decade or so and concentrate on the white security forces' increasing attacks on black schoolchildren, culminating in the Soweto massacre.

Exhilarating music

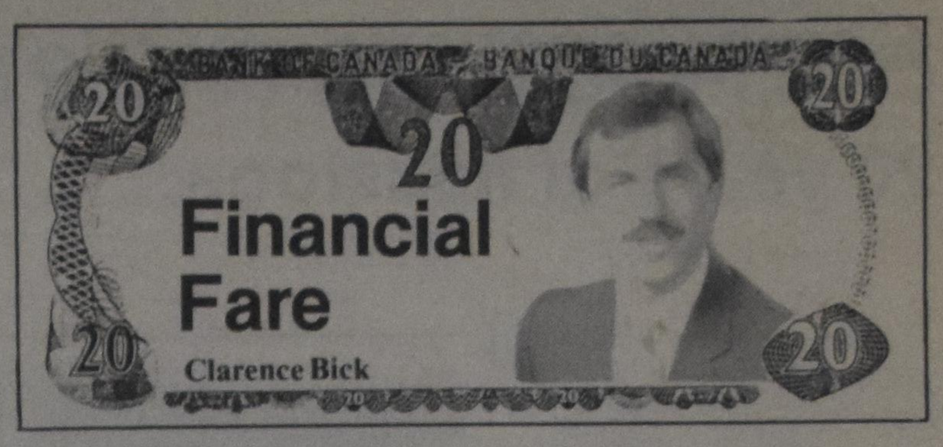
The most unusual—and powerful—aspect of this film is that it's a musical. And what music! This music, sung and danced to by mostly young people, is infectious, exhilarating and unforgettable. Its form is that peculiarly haunting combination of African rhythms and singing style with Western harmonies.

As integral a part of this film as the music is, it never takes over. The music always propels rather than slows or stops the story. And its a perfect vehicle for Sarafina's dreams and other characters' hopes for a new life.

Nor does this film's being a musical force its story to be simplistic, as is too-often the case with musicals. Issues and characters are not merely black and white (so to speak). These young blacks struggle with the morality of their attitudes and actions and with their identities; they learn hard lessons; they suffer; some even die. *Sarafina*, I think, will be especially powerful for teenage viewers, who may have a special empathy for these teenage characters.

Despite the torture and unjust imprisonment of some of the characters, this is essentially an upbeat film, one that has viewers leaving the theatre both thoughtful and hopeful.

The Constitution and the economy



Financial Fare

Clarence Bick

Two weeks ago I stuck my neck out and made some predictions about interest rates. I argued that over the medium term (six months to a year) we should expect to see interest rates drop marginally.

But after September 25, when the column went to press, the world's currency traders formed a conspiracy to make me look wrong and started a run on the Canadian dollar. (While this is obviously a frivolous comment about predictions, it does illustrate the danger of looking into the future).

My prediction of a slightly lower interest rate was based on some fundamentals about the Canadian economy—and those fundamentals still hold true. The United Nations has consistently ranked Canada among the best places to live in the world, and in its last report decided we have *the* best country. (That kind of ranking included judgments about the economic opportunities, standard of living and economic security available to our citizens). This ranking would not be possible unless there is a fundamentally sound economy.

So now we have a currency crisis because of some constitutional uncertainty. But let's be realistic—Quebec and the rest of Canada have been discussing their relationship within Confederation for 125 years, and we've managed to thrive so far.

The more things change, the more they stay the same

Some pragmatism about the latest accord would be useful—all the talk about doom and gloom is just that: nothing but talk. The headlines and quotes used today look exactly like the headlines and quotes of mid-1990, when the Meech Lake accord was struck and was subsequently torpedoed. Predictions presented by our media prior to the Meech deadline included "Canada falling apart within months," "Interest rates going to 20 percent," "A run on the Canadian dollar" and even "Civil unrest in Quebec."

What has fundamentally changed in Canada during the last two years or in the last two weeks? As I see it, very little. Of course the experts are telling us "This time, it's different," but are substantially unable to tell us why it is actually different. What is the same, however, is that they are again telling us that "This time, it's different."

Canada stronger than we believe

It is common knowledge that the Canadian economy is the seventh largest in the Organization for Economic Cooperation and Development (OECD). Many people fear that Quebec splitting from Canada would make us too small an economy to compete worldwide.

In fact, without Quebec the Canadian economy would still be the seventh largest, according to a Fraser Institute study titled "The economic consequences of Quebec sovereignty."

Quebec would be the fifteenth in size, larger than Denmark, Finland, Norway, etc. Keeping Quebec in Canada to maintain economic size is thus clearly unimportant.

Canada's "economic output per capita" is even more telling. (This is a measurement of the total economy, the Gross National Product, divided by the population, in order to determine the economic standard of living).

The United States is the world's leader at $19,500 of output per person. Canada is second at $18,500 and Quebec's output is $17,000 per person. Without Quebec, Canada's output per person would climb to about $19,000.

Personally, I want Quebec to stay within Confederation. I also do not want the current debate to be based on hysteria or irrationally based projections from either the Yes or No side. Of course we may have to compromise to keep Quebec (compromise being different than blackmail), and there would be short-term costs to a separation, but either side winning will not bring the disaster predicted by either side.

Canada is fundamentally stronger than most believe. The current changes in the economy are part of the ongoing change. The recession in Canada is part of a global economic recession, and the currency fluctuations are the short-term impact of currency speculation. But none of these is a rational basis for projections about the future of Canada with or without Quebec.

Clarence Bick is a financial planner in Ancaster, Ont.

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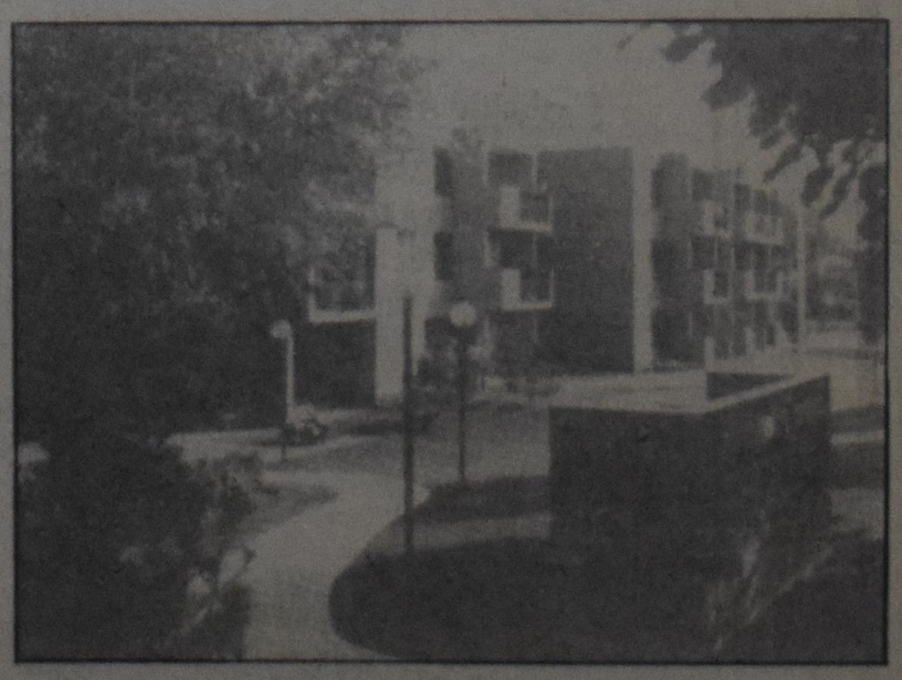

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Church

Marian Van Til, page editor

CRC in Honduras comes of age after 20 years of missions

TEGUCIGALPA, Honduras (CRWM) — It was a simple beginning. A group of about 20 Christian believers gathered to worship in a small, rented street corner building in downtown Tegucigalpa, Honduras. There were no pews, few Bibles, and not even much theology. But there was belief and hope.

There was also a radio, and with it these believers were able to hear *Hora de la Reforma*, The Spanish-language broadcast of the Back to God Hour by Dr.Juan Boonstra. They were inspired by the message and they wanted to know more about the Christian Reformed Church which sponsored the broadcasts.

In 1972, Christian Reformed World Missions sent missionaries to Honduras in response to a request for support from this initial group of believers. In the 20 years since, this number has grown into the Christian Reformed Church of Honduras, an independent denomination with 40 churches and 1,500 members throughout the country. In 1991 the *Iglesia Reformada de Honduras* established its synod, with the pastor of Catacamas CRC from Olancho province serving as its first president

Photo: Edwin de Jong (CRWM)

Honduran home missionary Virgilio Reyes (gesturing) and missionary John Wind (holding Bible) explain a passage of scripture at a home in Tilapa, Honduras. Worship services are held in the living room of this home.

"God is touching many lives through the outporing of his Spirit all over Honduras as the church continues to grow and develop," says John Wind, who with his wife, Shirley, has served with World Missions in Honduras for 12 years. "In the past two decades, the entire evangelical community in Honduras, including the Christian Reformed churches, has grown from a mere three per cent of the population in 1972 to 18 per cent in 1992."

Protestant missions a major force

There has been more openness to church growth among the nearly five million Hondurans especially since 1984, when the country's government became a civil democracy. A major force behind evangelical growth is the various Protestant missions in Honduras, including 16 Bible schools, one seminary, and eight programs of theological education by extension. Christian Reformed World Missions operates SETERA, a theological training school. Several of the 86 Hondurans studying at SETERA have begun research projects on world view and discipleship to enhance future evangelism efforts of the national church.

"Part of the church's growth has also been realized through discipleship groups," Wind explains. "Members of these small groups have testified of the change God has brought about in their lives. In November of 1991 we celebrated the graduation of the first group to complete the discipleship course. Graduates are now active in personal evangelism and are leading their own discipleship groups."

The process of such growth and maturity does take time. Wind gives the example of Virgilio Reyes, who made a commitment to Christ 14 years ago after hearing the Gospel preached and then studying the Bible by himself. As he became involved in the church, he felt called to ministry. Reyes graduated from SETERA in 1987 and in 1988 was called to be the first "home missionary" in the *Iglesia Christiana de Honduras*. He has since served two congregations and planted several daughter churches. Rigoberto Coliendres, pastor of one of the daughter churches, was led to the Lord by Reyes.

Both urban and rural

With mass migrations to the cities, World Missions is focusing much of its efforts on urban church planting. In addition to work in the capital city of Tegucigalpa (pop. 550,000), World Missions is establishing a presence in the northern city of San Pedro Sula, the country's second largest city with a population of 350,000. Missionaries have also recently targeted areas like Los Llanos, a Tegucigalpa suburb of 500 new homes funded by the government.

Missionaries are also addressing the needs of people in rural areas, or the *campo*, such as nine Christian Reformed churches in the southern Honduras near the Pacific coast. Since none of the churches in this region have ordained pastors, World Missions has set up CETECH, an extension seminary, to provide leadership training for people who have very little theological education.

"We enjoy working with the churches in the *campo*," say missionaries Ernie and Betsy Langendoen. "The people are poor and live simply. To them, the Bible stories are real and could have happened yesterday in their own community — Jesus resting at the well, burning oil lamps for light, and all the stories about planting, harvest, cattle and livestock."

Ealier this year missionary Ernie Langendoen, a Canadian from St. Catharines, Ont., was ordained along with Honduran Tomas Carranza. This means the churches in this region will now have leadership they have needed for so long. They will no longer have to wait for a visiting, ordained pastor to celebrate the sacraments.

"All the Christian Reformed churches in the south gathered for the occasion, renting buses and cars at their own expense," the Langendoens say, excitedly. "In the two weeks following the ordinations we had the privilege of celebrating the Lord's Supper in most of the churches."

It is the goal of World Missions that by the end of 1993 the churches in the south will be organized as a classis and completely in the hands of the national church. The mission then will move elsewhere, to start another group of believers not unlike the group meeting on a street corner 20 years ago which gave birth to the Christian Reformed Church of Honduras.

Last 12 Catholic missionaries expelled from Juba, Sudan

Richard Nyberg

NAIROBI, Kenya (NNI) — Sudanese security forces have expelled the last 12 Catholic missionaries working in the besieged southern town of Juba, according to Catholic sources here.

Sources confirmed to NNI an earlier statement made by the Comboni Order in Rome on Sept. 6 that six nuns and six priests and monks were taken to Juba's airport and put on a flight to the Sudanese capital of Khartoum.

Authorities said they were expelling the missionaries for their own safety, as rebels from the Sudan People's Liberation Army (SPLA) continue battling government forces for control of the town.

Church sources, however, say the Muslim-dominated government wanted all Westerners out of the area, as reports continue leaking out of widespread arrests, beatings and killings of animist and Christian residents.

A spokesperson at African Inland Mission headquarters in the U.S. said that four of their missionaries were expelled on Sept. 3, together with all Protestant missionaries who remained in Juba. The AIM missionaries were evacuated to Uganda on a relief flight.

Sudanese church leaders say there is "immense suffering" in Juba since the SPLA launched an assault on the town in the second week of July, following a series of setbacks by the rebel forces.

Civilians as 'human shields'

Bishop Paride Taban of the diocese of Torit, who is also chairperson of the New Sudan Council of Churches, and Bishop Joseph Gasi Abangite of the Tombura-Yambio Diocese, said in early September that "government Islamic Fundamentalist troops turned upon unarmed civilians" killing "hundreds."

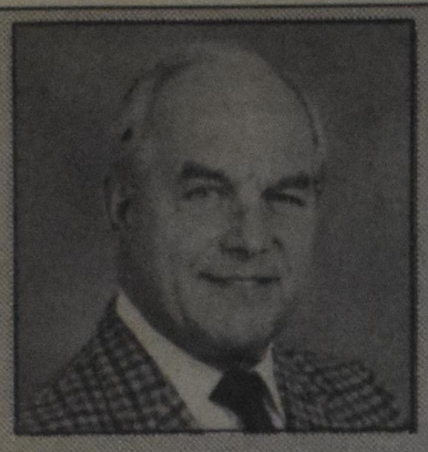
In a statement, they accused soldiers of razing homes in Juba's poorer neighbourhoods and outlying camps, leaving some 300,000 homeless residents holed up in the town's football stadium, hospitals and churches. The bishops also said troops were mining the roads leading out of Juba to prevent anyone from leaving. "So they keep the civilians as a human shield against the attacks of the SPLA," they said.

According to the bishops, the missionaries were expelled to "remove any undesirable witnesses to the atrocities being committed against the innocent civilian population... This is nothing short of genocide."

Eyewitnesses quoted by the bishops said soldiers were carrying out a "reign of terror" by shooting residents found walking the streets at night.

The SPLA, which has fought since 1983 to free southern Sudan from domination by the Arab north, has been shelling the city in a bid to flush out government troops. United Nations relief flights have resumed following weeks of interruption caused by the fighting.

The U.N. World Food Program and the Lutheran World Federation shunned SPLA threats to down their planes and flew in some 2,000 tons of food to Juba in August. Residents of the town rely solely on relief supplies for their survival.



CANADIAN CHURCH SCENE

Jacob Kuntz

What is a family?

Traditional "family values"are in dispute today, not only in the United States but also in Canada. In his column "Personal Opinion"(Mennonite Brethren Herald, August 28), Dr. John Redekop sounds the alarm bell. "It's time to stand up and be counted. The cause is just, the pressures are great and the issue is urgent."This is what he has to say in the second part of his article:

"The traditional family is under attack. The battle is intense and will become fierce. A well-known columnist recently wrote that 'there is no reason why adults—straight or gay, living married or common law—shouldn't have the right to define their particular "family"in any way they want.' She added, 'The traditional family has not been any better than any other type of family....'

"In particular, this columnist scolded and criticized 'Kitchener's M.P. John Reimer and 34 other members of a little-known "family caucus"'whom she accused of 'trying to make sure that people who choose or happen to belong to different family groupings can be legally discriminated against.'

"Rose Simone is entitled to her views. I opt to support the Tories' 'family caucus.' While defending basic civil liberties for everyone, I strongly believe that the well-being of Canadian society will be much more enhanced if the values advocated by the 'family caucus' prevail than if those espoused by Rose Simone carry the day."

"Christians and many others across the land are deeply indebted to government leaders and especially the 'family caucus' for defending the values which have built this country and which are needed to sustain the basic unit of a stable society."

Evangelicals in the Presbyterian Church

Comparing his position in the church with "the plight of the golden lion tamarin" (a brave little monkey fighting extinction in the Brazilian rain forest), Rev. Jack Archibald, an evangelical Presbyterian minister in Canada, declared, "I am an endangered species in the Presbyterian Church in Canada (PCC)" (see*The Presbyterian Record, *Sept.'92). Some of his remarks follow:

"Along with a few significant others, I am of the genus 'Presbyterian,' subgenus 'evangelical.' Not to be confused with raving fundamentalists, inflexible dispensationalists or fanatical neo-Pentecostals, evangelical Presbyterians are mature, intelligent, reasonable Christians, theologically more conservative than some Presbyterians, though we have been trained in the same colleges and educated in the same seminaries as most of our brothers and sisters in ministry.

"I found at this Assembly, as I have in other arenas of the church, that evangelicals are no longer faced with the hostility we once were. This is a sure sign of our pending demise.

"Evangelicals were paid lip service with an almost Orwellian newspeak. We heard in our briefing sessions and on the floor of Assembly, and we read in reports such familiar concepts as evangelism, preaching the Gospel, Good News, faith, Saviour, and even evangelical, but in a context that denied or occasionally contradicted thier historical meanings. We seemed to be using the same words but speaking different language.

"I became increasingly convinced the day of the evangelical in the PCC is coming to an end. When I entered our ministry 16 years ago, I was considered theologically conservative but still within the mainstream. Today I find myself on the fringe—not because I have changed; in fact, I am more inclusive, tolerant and accepting of our church's diversity. But our church has changed, more dramatically than I had realized before this Assembly, and the change is not encouraging for me or others of my ilk.

"I am not certain whether to conclude with a warning or a lament, whether there is still hope or it is too late; but I believe I can say for certain that while some may be pleased and satisfied with the demise of the evangelical voice in the PCC, its disappearance will prove a tragic loss. Some would call it a kind of amputation from the Body of Christ, the severing of an essential limb without which our church cannot enjoy health or find wholeness.

"The golden lion tamarin would warn us how the extinction of so vital a species could throw the Presbyterian 'ecosystem' irretrievably out of balance and harbinger the death of the whole church."

Single women and the Salvation Army

Single women have always played a large role in the life of the Salvation Army. An article in the* War Cry *of Sept. 19 even says that "the single woman officer has, throughout our history, been the backbone to the work of the Army all over the world,"and that "single officers need to be recognized and appreciated for who they are."The article concludes:

"While some churches debate and divide over the theological implications of women in leadership roles, we can be grateful that, for us, the issue was settled by our founders many years ago. But putting theory into practice might be another thing. The temptation to male chauvinism—that is, the false premise that men are somehow better than women—ought to be resisted at every turn, and wherever it rears its ugly head, rejected on the authority of nothing less than Scripture.

"Women owe their present high standing to the teaching and influence of Jesus. Before he came, women were treated more like animals than angels. He saw how beautiful they could become, and opened to them the door of service that was in no way inferior to that of the male species.

"Jesus knew how incredibly tender could be the love and devotion of his female disciples (see Luke 8:1-3). He never once intimated they were inferior to men. In the Kingdom of God there was to be no difference.

"Yet women are struggling with their place in society; some feel lonely and rejected; some feel the church has let them down. And, worst of all, some women are instinctively down on themselves.

"The Salvation Army has blazed the trail in pioneering the role of women in a wide range of ministries, and particularly single women. They constitute a treasure that we cannot afford to lose."

Lloyd Robertson will no longer write

Lloyd Robertson, well-known CTV news broadcaster, has been a regular contributor to The Presbyterian Record since 1977. His articles are the product of an insider and always worth reading. Now that he has stopped writing for The Record the editor (in the September issue) paid tribute to him:

"*The Record* regrets that Lloyd Robertson's column, 'Perspective,' will no longer appear in *The Record*. Due to increased responsibilities in the field of radio broadcasting, Lloyd has felt it necessary to give up writing this column.

"He wrote his first column for *The Record* in 1977. In it he complimented the editor for his courage in engaging what he described as 'a neophyte columnist from the world of television.' He was, in fact, an editor's dream—a writer whose material always arrived well-written and well-presented and, above all else, on time. In addition, his columns frequently won awards from the church press.

"Frequently, people would ask if Lloyd Robertson really was a Presbyterian. Whether the question arose from something in his column they considered un-Presbyterian, or in wonder that a Presbyterian could have risen to such heights in the world of media, I do not know. Those who were with us in 1977 may remember Lloyd's comment then, still accurate today: 'Like thousands of other Canadians of various denominations, I was born into a particular faith (Presbyterianism) and have stayed there....'

"We shall miss the news voice Canadians trust most and hope he will return to these pages in the future."

Remarriage after divorce

No church can ignore the problems connected with divorce and remarriage. The fact that close to 30 percent of Canadian marriages end in divorce compels each denomination (also the most conservative) to face these issues squarely. The conference of Pentecostal Assemblies of Canada (PAOC) discussed them, according to* Christian Week, *Sept. 8.

"The Pentecostal Assemblies remain the largest denomination in Canada that still refuses to remarry divorced persons under any circumstances.

"At its 40th biennial conference, Aug. 19-23, the PAOC turned down a proposal that would have permitted some divorced persons to be remarried and also to become ministers and deacons.

"It's the fourth time in 22 years that the 200,000-member denomination has refused to change its stand that God intends marriage to be a life-long relationship, and that the church should not in any way encourage divorce.

"Voting delegates to the conference actually voted 323-262 or 55 percent in favour of change. But the resolution failed because it did not obtain the two-thirds vote needed to make changes in the constitution of the PAOC.

"The debate over divorce was by far the most controversial resolution at the conference, which was the PAOC's largest ever. About 1,140 voting and non-voting delegates attended the five-day event at Ottawa's Congress Centre."

Jacob Kuntz is a retired Christian Reformed pastor living in Brampton, Ont.

See Calendar of Events on page 19

Feature

Consumption or conservation: The use of natural resources in a materialistic society Part I

Bart van der Kamp

We live in a comfortable society. Food is plentiful, varied and of good quality, and our homes warm, dry and spacious. We take for granted such conveniences as stoves and refrigerators that provide heat or cold at the turn of a knob; or plentiful, clean, safe, hot and cold water. Add to these the luxury of a private car, good health care, universal education, easy and inexpensive communication methods, fast travel anywhere in the world, and you begin to get a picture of a lifestyle that our children take for granted; it's "ordinary."

It is, however, a lifestyle that has never been experienced by people anywhere until this century, and that even now is only found in a few parts of the world. None of these good things were available to my grandmother in her youth.

It's not hard to see that much of the wealth described above requires the use of natural resources such as forests, coal, oil and mineral deposits and fertile soils, as well as a technology to turn them into consumer products on a large scale. That technology is a development of the last 75 years. My purpose in these articles is to examine whether the current state of affairs with respect to natural resource use is acceptable, and to try to formulate by what light we, as Christians, ought to live in this regard.

I teach in the Faculty of Forestry at the University of British Columbia (UBC), specializing in forest biology and tree diseases. I know a little bit about northern forests and a fair amount about the diseases that abound in them, but I have no special academic expertise about natural resource use. I am, however, very much part of the institutions in our society that govern, regulate and use one of the major natural resources of B.C. — the forests. The bits of research that I do serve, at least at times, to support that endeavour; the students I teach for the most part end up in careers concerned with natural resource extraction and use and management, and the good part of the funds that pay my salary come from that forest.

Under those circumstances I can hardly stand on the side, wash my hands from all that might be wrong and continue to live peacefully in that most pleasant of all the working worlds: the university. If things are wrong I share in the guilt, unless I speak up wherever possible. And so it is more as a citizen than as an expert that I write.

While I want to be a follower of Jesus, I hesitate to claim that the views I'm about to urge on you are Christian. I certainly don't have a private line to heaven. I do hope that they will serve to stimulate discussion and lead to a clearer formulation of what our Lord wants us to do in this regard.

Because I know something about forests I shall address the issues mostly in the context of forest use. My guess is, however, that the central issues are the same everywhere. And so let me begin with some brief local history; it will serve as a typical example of resource use and exploitation.

'Development mindset' emerges

A century ago, most of B.C. was still covered by magnificent natural forests. There were bits of logging going on here and there, but by and large the technology required to get large logs to water across difficult terrain did not exist. With the introduction of the steam engine around the turn of the century, and logging railways in the '20s and '30s, logging speeded up tremendously; but still, large parts of the province were inaccessible and few worried about running out of wood.

That began to change shortly after WW II. Technology changed again and trucks made almost all the land accessible. Large companies began to jockey for control of the wood supply from the best land, and pressure for long-term alienation of crown timber and land increased. Various royal commissions met and advised, and slowly some regulation of the cut began to be accepted.

Resources other than wood were initially largely ignored. Development was still the key word (and of course that meant economic development). These were the days of the Alcan Kemano development, the great road and dam building years. There were of course a few voices calling for attention to ecological concerns and to the abuse of the land, but these were easily silenced or neutralized. Academia was (and still is) more than ready to defend and rationalize the status quo, with, to be fair, some notable exceptions. The general mindset was one of development, technological fixes to all problems and an ever-improving standard of living.

Since that time there have been great improvements in manufacturing processes. We have learned to use small logs and lower quality material, and to extract greater value. Each major advance has been accompanied by an increase in the allowable cut, largely because the available wood supply had increased because logs of lower quality could not be used.

Cut the best first

Where does that leave us today? With respect to wood production, the rate of cutting has been more or less limited to a level that might be maintained in perpetuity, but that level is solely defined in terms of volume of logs extracted. The other unspoken rule about harvesting trees is: "Cut the best today and the next best tomorrow." After a century of applying that rule there is still lots of wood, but much more of it of low quality or on difficult terrain so that it is expensive to cut without considerable damage to land and streams.

At the same time, regeneration has been improving slowly. Success varies widely across the province, mainly because some ecological zones are much more difficult to regenerate than others. But because of poor forest practices at the beginning of the century, there aren't many new forests reaching harvestable age (generally between 60 and 100 years in B.C.), and hence the pressure on the remaining "old growth" continues to mount.

And so we have repeated the history of all great forest regions in the Western world. The story of Swedish forests, the Canadian Maritime forests, the American Great Lake Forests are all distressingly the same. First the resource is depleted, and then a slow restoration takes place, but the wealth that might have been used to maintain the forest is gone, and the new forests that replace the old are of less value, less diverse, and often less stable (e.g., more prone to insect and disease outbreaks) than the original ones, and many ecosystems are virtually permanently destroyed.

There is another useful generalization that can be drawn from the story. The current concern about the environment and damage on a global scale is truly a recent concern. It is only in the last four or five decades that technology has provided the power to do extensive damage. Humankind has almost always been hard on the environment, but damage has usually been restricted to local areas because the scale of activity was too small.

What is 'proper use'?

Nowadays,of course, things are more complicated. Loud questions are being raised about the wisdom of the older forest policies. There are questions about the quality of reforestation; questions about old growth preservation, questions about uses other than timber production and questions about damage to land and other resources. These are by and large valid questions that need answers, even though the questioners may sometimes be a little narrow-minded. But by what standard shall we decide? What is the proper use of our forests? More important, where do I stand: by what light do I live?

It seems to me that there have been various approaches to such issues. Some would argue that questions such as the above are meaningless, or at least impossible to answer. You do what is politically most desirable or expedient, and that is it. Often a temporary stand-off between opposing interests is all that can be achieved.

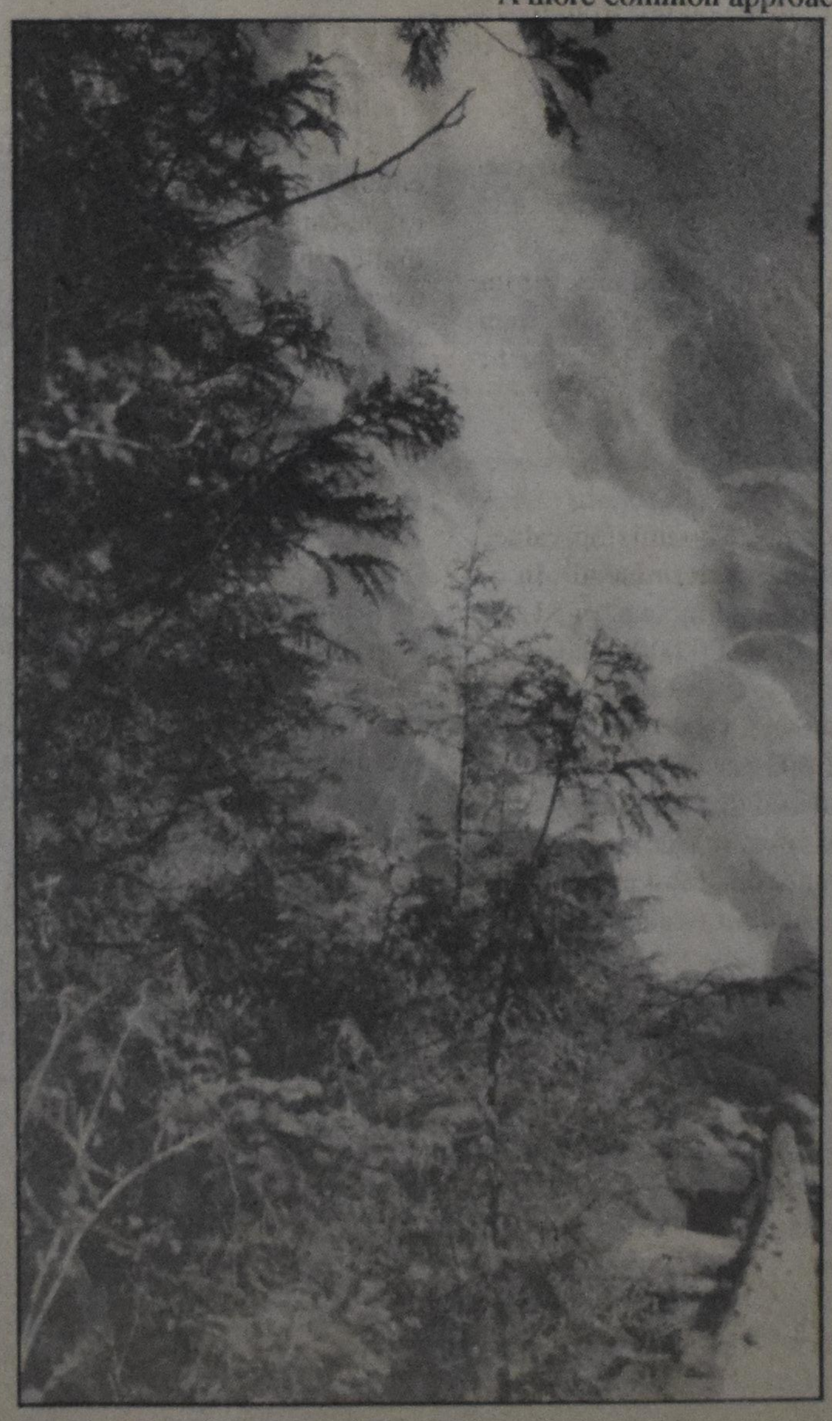
A more common approach is to say that we should maximize the benefits derived from forest lands: "The greatest good for the greatest number of people." There are of course many versions of "maximization." The better ones attempt to include all possible uses, including non-destructive ones, and a few recognize more or less inviolate constraints. However, there are several difficulties with this approach.

First "maximizing" implies that all values can be expressed in a common currency. In fact a circular argument usually results whereby arbitrary or subjective values are assigned in such a way that the desired answer is produced. Different interest groups get very different answers!

Do political boundaries make it a 'local issue'?

The second difficulty is defining who is to benefit. The people of Smithers, a small town in central B.C., have little difficulty with this question. Only the locals know the resource well enough to be entrusted with its management, and the wealth must remain largely local. The people in greater Vancouver have a different opinion, and for the moment they have the political power. As far as the people of B.C. as a whole are concerned, Canadians from elsewhere are expected to pay for anything they want (e.g., National Parks, native land claims). But I must ask: does it really make sense that arbitrary and quite possibly temporary political boundaries should define beneficiaries of resources? No one has ever stopped to think what a Peruvian might want to happen in B.C., although we have no scruples making pronouncements about the management of the Amazonian rain forest!

And what about the stake of future generations? That question is of particular importance for forest



Shannon Falls near Squamish, B.C.

Short Story

We, the poor, who are always with us

Agnes Kramer-Hamstra

Photo: Call them Canadians

"My hands have always been strong – the kids could never get away from me once I had them in my grip!"

Elizabeth flicked back the cuff of her silk blouse to look at her watch. Nine-fifteen. Good. Time enough to find the old woman's house and have her at her appointment by eleven. Her heels made a satisfying clip, clip on the tile floor as she went for her suit jacket. The note on the refrigerator told Harold not to expect her home for lunch, that his meal was in the foil-covered square casserole, middle shelf. Microwave for five minutes. Skim milk in the tall glass. Don't forget to soak the dish in the sink. She hoped that he would be able to manage.

She snapped her purse shut after making sure it held the city map and Mrs. Roarda's address. She appraised herself in the mirror beside the door, pulling in her chin and tummy and holding her head to show her rather aristocratic nose to its best. She straightened her tweed skirt, her bobbed hair, and freshened her lipstick. As she reached up to pluck some lint from the shoulder of her fitted jacket she caught her own eye. Her arm stopped mid-air: slowly she turned to face her reflection. As if in a dream she watched her face relax, allowed her stomach to sag and eased her shoulders into their slouch. Then shaking herself abruptly, she turned for the door.

She was proud of her driving and realized that she was beginning to look forward to these trips away from Crampton and into the city. Her weekly bridge group was impressed when she told them of her decision to take up volunteer work one afternoon a week. She did not tell them of her conversation with Rev. Rotomyer:

"I feel so strange now that Daryl has graduated and is teaching at the school for the deaf, away from home. And Harold, regular as a clock with his work at Hydro and Rotary and his men's bowling. I find myself talking compulsively, watching myself at the bridge group I've met with for years, and wondering; who is she? And your sermons, Rev. Rotomyer, leave me feeling so guilty. What use have I ever been to anyone?"

That was when Rev. Rotomyer had suggested volunteer work. Soon afterwards, the VON had advertised for volunteers to drive elderly or handicapped shut-ins to their various medical appointments.

Elizabeth drove on, absent-minded in her daydreaming, not hearing the high whine of the engine needing to be shifted into fourth gear. She steered the car onto the ramp leading into the city and glanced at the directions she had written for herself. As she skirted the parked cars on the side streets she noted the towering and heavy-grey clouds moving in from the west. She was grateful for the umbrella she always had tucked away in the trunk.

Two-twenty-five Epiphany Street. Here it was. Elizabeth knocked several times before she heard a, "*Ja*! Come inside!" Once inside, she gaped: half-hidden behind a walker sat a decrepit-looking old woman in a rumpled housecoat, slouched over a kitchen table heaped with laundry. She recovered quickly and moved into the room, hand outstretched: "Hallo. You must be Mrs. Roarda. I'm Elizabeth Fitzpatrick."

The old woman squinted at her from behind her glasses: "Are you not from the VON? Mrs. Roarda rubbed her eyes with her big fist, glanced at the heap of laundry, then at the clock.

"Ach, I must have fallen asleep! Jantje left me this laundry to fold, but the kids, their clothes have all rips and the sewing box is upstairs. I'm not so good on my feet and the sun was so *lekker*, how do you say? warm, and here I am ...." She peered at Elizabeth. "En, who did you say you were?"

As Elizabeth repeated her name and came closer, the unmistakable odour of urine filled her nostrils and she noticed the puddle under Mrs. Roarda's chair. The woman had wet herself. Disgust and indignation coiled inside her. It was almost ten-fifteen; the Stroke Clinic was on the other side of town. This was not part of the work she had been asked to do — how could anyone expect a volunteer to clean up this, this reeking, befuddled woman?

"No, I'm not from the VON — there was a note on your door outside," she replied crisply. "It said they would not be able to come today, that there had been an emergency. I'm here to take you to the Stroke Clinic and we'd better get started."

Mrs. Roarda grabbed her hand in a strong grip. "Fitzp ...? I don't get your name. Can you spell it for me?"

"We must get you up now, Mrs. Roarda." Elizabeth firmly disengaged her hand, gripped the woman's soft upper arms and heaved. It was no good — the woman was dead weight.

"Fritz... it must start with an F, then, and then an R, is that right?"

Elizabeth clip-clipped around Mrs. Roarda, sliding the wash basket away with her foot and moving the walker in close. As she bent down to shove the back of the wet chair seat toward the walker, Mrs. Roarda laid her hand rough and heavy on Elizabeth's head.

"Such pretty curls and dark hair, Mrs. Fritz ... you know, Jantje wants me to go to cut my hair — and at a place called Adam and Eva — and, they do men and women at the same time – heh, heh, what is this world coming to? Why should I change how I look for 84 years? And especially at a place named Adam and Eva, with men there too!" Her whole body shook with laughter. "But maybe someday I will — I love to go out, you know —Jantje doesn't go to meetings and there's no *Vrouwe Vereniging* — heh — Bible study for women, anymore, so maybe I'll go to Adam and Eva and see what they do."

Elizabeth straightened herself and patted her hair, furtively smelling her hand, before she confronted Mrs. Roarda. "Now, Mrs. Roarda, you must listen to me. I am only here to drive you to the Stroke Clinic. You must help me get you up and to the bathroom. Put this arm around my shoulder and your other hand on the walker. That's right. Come now, let's pull!

Mrs. Roarda nodded obediently. "My hands have always been strong — the kids could never get away from me once I had them in my grip!" She grabbed Elizabeth's jacket. "Ja! I'm ready."

Mrs. Roarda's hand, with Elizabeth's tweed bunched into her fist, was heavy as they strained to pull her up out of the chair. Elizabeth felt the fabric ripping loose on her shoulder as Mrs. Roarda grunted with the effort of rising. Elizabeth recoiled and straightened. Mrs. Roarda began to sway. Elizabeth grabbed for her. Two fingernails caught on the terry cloth of the housecoat, and ripped as Mrs. Roarda fell back into her chair. The sodden housecoat slapped against the puddle in the seat and sprayed Elizabeth's skirt and nylons. Elizabeth fought to keep an expletive inside her tightly clenched jaws. She slowly took off her jacket, giving herself time to try to get her breathing under control.

"Ach, we will try again, ja? Do you have a husband, Mrs. Fritz? And children? Mine are scattered over all, like the sheep with no shepherd, just Jantje here in Ontario. I tell Jantje all the time, I say, Jantje, you must never lie to your husband. *Ma-ar*, you don't have to tell him everything either!" Mrs. Roarda chattered on.

By the time Elizabeth had cleaned her up, found clothes and shoes for her, endured the slow sluff, sluff, clunk of Mrs. Roarda and her walker over the sidewalk to the car, and manoeuvred her body into the seat, it was 11:00. She carefully dialled the Stroke Clinic and tried calmly to explain her predicament to the receptionist. There was still time to come down: Dr. Duval would receive patients until noon.

Continued on p. 12 ...

resources because of the long time-spans required to grow trees. Maximizing value requires some present worth calculations, and here interest rates determine all. In forestry, a central question is the rate of harvest. What is better, an income of $1,000 per year in perpetuity (the typical "sustained yield" scenario) or $20,000 today and then no further income?

Proponents of the latter will argue that you could invest the $20,000 (for instance, in mortgages), and have an income exceeding $1,000 per year in perpetuity, as well as provide a social good. Let me remind you that investing your retirement savings in tree planting (even if the use of the land were free) would not be a good idea. Yields on medium to good land would range around 2-4 percent per year. Under these circumstances the current generation is usually favoured over possible benefits to future generations.

Furthermore, maximizing the income from a natural resource such as the forest does not say anything about the distribution of the wealth within society. In B.C., a good part flows to organized labour and to large international concerns, although the provincial and federal governments get their share. Clearly, a rule for natural resource use that merely maximizes income without at the same time distributing that income fairly falls short of a good natural resource use policy. In my view (and economists here may prove me wrong) most of the wealth has been divided up between a few powerful groups in society.

So with respect to beneficiaries, there are questions of space, time and distribution. None are easy to solve, and the common pattern is that those making the decision will tend to favour themselves.

Everybody lives downstream

A third difficulty with maximization or "optimization" (notice that the two words have the same meaning in our modern world) arises from the interrelatedness of all things. What we do with one resource (in this case the forest) influences the rate and kind of use of the other resources. Think for instance of the implications of various possible forest use patterns on the greenhouse effect, or of possible introductions of alternate products based on oil or minerals if forest products were to be withdrawn from the market. Clearly what we need is the "mother of all optimizations" on the scale of the Club of Rome, and at that level the uncertainties are so great that no meaningful answers are possible.

So much for a description of where we find ourselves today. Technology has given us great power over nature, and that technology has been used to build a comfortable society, at least in the West. Along with all that wealth, however, have come the many environmental and social problems that we struggle with today. In the next article I want to explore some alternative approaches to resource use, approaches that start by placing humankind in its proper place as stewards rather than owners of the world.

Concluded next week.

Bart van der Kamp is associate professor in forest sciences at the University of British Columbia. He is an avid gardener living in Delta, B.C., and has spent all his working life in the forests of B.C. This article is taken from a talk given to the Graduate and Faculty Christian Forum at U.B.C.

Short Story

We, the poor, who are always with us

...continued from p. 11

The huge drops splashing against the windshield had turned into a deluge when they arrived at the clinic. There were no parking spaces reserved for handicapped people. Elizabeth glanced at her watch, at the two flights of stone steps that climbed steeply up to the heavy front doors. The steps would never be wide enough to accommodate Mrs. Roarda's walker. She could still smell the urine that had splashed onto her skirt and hose. She could feel the cool damp air seeping into the tear of her jacket. Elizabeth braked, ground the gears into reverse, and veered the car into the "No Parking" area directly in front of the clinic. With a curt, "Wait here," she hurried into the building, where a janitor located a cane for Mrs. Roarda's use.

"No walker?" Mrs. Roarda slumped against the car seat. "How are we going to get up all those steps? Ach, Mrs. Fritz, we'll find a way. Just don't hurry. I always tell Jantje, she's so impatient with me, take your time, take your time, tomorrow is another day, ja?"

Water began to soak through the back of her jacket as she pulled and wrestled the old woman's body out of the car. She held the umbrella between them as they struggled up the steps, Mrs. Roarda sometimes wavering precariously between the wobbling cane and Elizabeth's clenched arm. By the time they had gained the front doors her feet had rubbed into blisters against the wet leather of her high heels, her wool suit was dank and her hair lay in wet glistening strands.

"Just like Noah — *ach kind*, you are so wet — do you know the Bible, how it rained like this for 40 days?" Elizabeth gritted her teeth and pulled the front door open.

The Stroke Clinic was on the second floor and the elevators were out of order. They stopped on the landing, Mrs. Roarda catching her breath. As they began heaving her body up the last flight, Mrs. Roarda pulled Elizabeth close for support. "*Voetje voor voetje*, how do you say? One step at a time, that's it." They finally made their way down the hall towards the clinic door. Mrs. Roarda sniffed away the last drip of rainwater from the tip of her nose and offered, "*Heh, heh*, the Stroke Clinic; and they should have a sign here to say, 'If you make it this far, and if you have not had a stroke, *goed*! Congratulations, *ja*? You have passed the test and now, you can go home.' " Elizabeth felt Mrs. Roarda's sidelong glance.

There was no one in the waiting room and the nurse led them directly into a room full of monitors and softly bleating machinery. "Just help your mother up onto the examination table while I find her file." Before Elizabeth could protest, the nurse was gone.

Mrs. Roarda had begun to fumble with the buttons on the front of her dress. "No, no! They just want you up on the table." Elizabeth yanked the dress out of Mrs. Roarda's fingers and buttoned it up, her face in close. She noticed the coarse hairs of a moustache on either side of Mrs. Roarda's mouth, and the soft remains of food between the teeth of her dentures. She grabbed Mrs. Roarda's elbow. "Now, let's get you up."

Mrs. Roarda gripped the black vinyl edge of the table and together they shoved her bulk up, her bottom wrinkling and then tearing the thin sheet of white paper covering the table. She lay back with a deep sigh. Her eyes searched the nurse's face when the woman returned and snapped on a monitor. She grabbed Elizabeth's hand. With a pen-like instrument, the nurse began tracing the veins and arteries along Mrs. Roarda's legs, arms and neck.

"Just lay still, dear. It's like an ultra-sound," she explained to Elizabeth. "We pick up an image of any clots that may be obstructing the arteries."

The nurse prattled on. Elizabeth watched Mrs. Roarda. She lay surrounded by machinery which spied on her arteries, her heart, and blipped its findings onto a monitor. Mrs. Roarda's face slowly settled into soft folds. Elizabeth saw the fear in Mrs. Roarda's eyes gradually give way to alert curiosity; Elizabeth felt their hands mold into each other's as Mrs. Roarda eased her grip. Elizabeth was mesmerized, drawn into Mrs. Roarda's acceptance.

The doctor swept into the room. Elizabeth dropped Mrs. Roarda's hand and retreated to the window. Dr. Duval grabbed the rolling stool and reached for the file on the stainless steel counter. He glanced at the name.

"Well and 'ow is Mrs. Roarda today?" He flipped through the file.

"Fine, Doctor," Mrs. Roarda responded to his back.

He slapped the file onto the counter, scanning the monitor. "Now, dear, I'm going to examine your eyes." And to Elizabeth: "Would you remove the glasses?" He wheeled towards the examining table. Mrs. Roarda tilted her head up and opened her eyes wide, expectant.

As a lamb led to the slaughter. From nowhere, and unwelcome, the image popped into Elizabeth's mind. She pursed her lips and concentrated on the doctor, approving his efficiency.

He snapped off the flashlight. "Does she have difficulty hearing?" Elizabeth nodded. He spoke loudly.

"Now, Mrs. Roarda, I'm going to hask you to remember three words. In seven minutes, I will hask you to repeat them. I am only going to say them once. Are you ready?"

Mrs. Roarda nodded eagerly.

"Ospital. Orse. Hairplane. Do you 'ave it? Good." He did not wait for her reply.

Mrs. Roarda stared at the doctor helplessly.

Elizabeth saw Mrs. Roarda's hand grip the vinyl.

"Now. Do you see the clock on the wall above you? I want you to tell me what time it is."

Mrs. Roarda twisted her body around, neck and head craning towards the clock, eyes squinting. She remained that way, silent, her head beginning to sway, almost imploring the clock. Elizabeth willed her to speak. The doctor slapped his flashlight against his palm. Finally, Mrs. Roarda collapsed and turned to face him, apologetic. "Doctor, I cannot see the clock without my glasses!"

Elizabeth watched the flustered Dr. Duval quickly recover and give Mrs. Roarda her glasses.

Mrs. Roarda's triumphant "*Ja*!" ricocheted around the room. "It is fifteen to one! *Ach, kinderen*, I am keeping you from your lunch."

Dr. Duval turned away. "I'll be sending my report to your mother's physician," he said as he scrawled into the chart. Elizabeth surreptitiously leaned over to catch what he was writing. "Borderline senility." She blinked and double-checked. The doctor slapped the chart shut. "We may 'ave to do a shunt. I will 'ave one of my graduate students discuss it with your doctor. Good day." He swung out of the room.

"*Ja*. Goodbye, Doctor. Thank you very much." Mrs. Roarda spoke carefully to the closing door. "Did I do it good, Mrs. Fritz? He forgot to ask me those three words. And such words — 'oarse, 'ospital, hairplane — what kind of words are they? English? Can we go? I will treat you to a coffee. You are a good lady."

Elizabeth crossed the room and took Mrs. Roarda's elbow, bracing her knees, ready for weight. "Yes, you did fine. Ready? Hang on!" She made a mental note to put some plastic on the passenger seat of the car — the back of Mrs. Roarda's dress was damp.

* Title is the name of a poem from the book *No Time* by Margaret Avison, Lancelot Press Ltd., 1989.

Agnes Kramer-Hamstra is a writer living in London, Ont.

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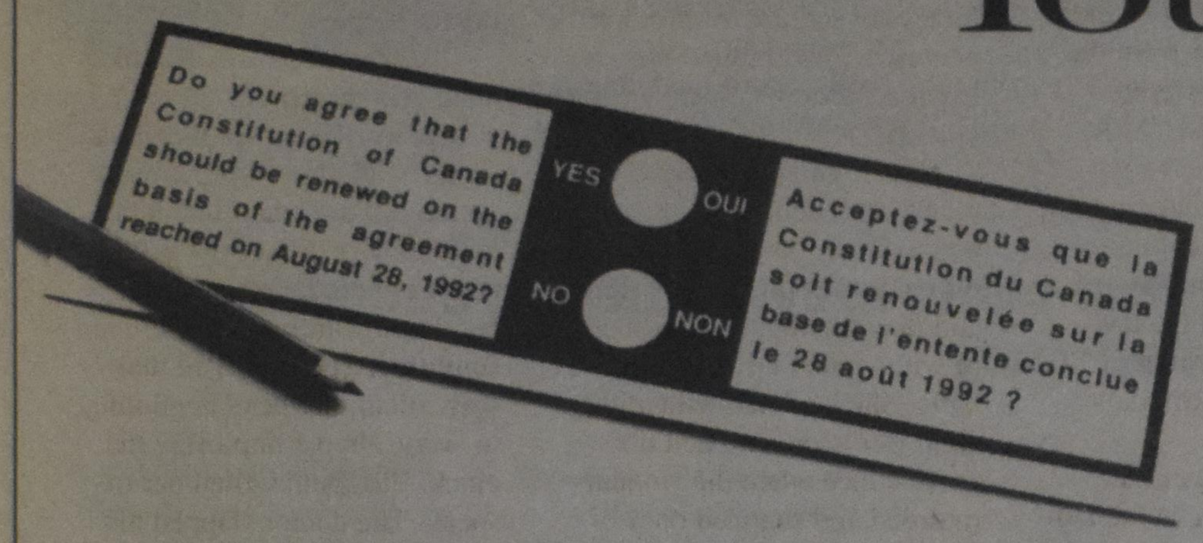
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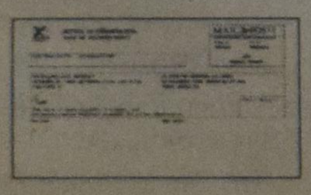

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ELECTIONS CANADA

If you can't vote on October 26, you can do so at the Advance Polls.
If your name is on the Voters' List, and you are elderly, ill, or, if you cannot vote on the day of the referendum for any other reason, you can vote early.
Your Advance Polling Stations will be open from Noon to 8 P.M., Thursday, October 22 and Friday, October 23. The address is on your Enumeration Card.
If you still cannot vote these days, call the Elections Canada office in your riding (the number is on your Enumeration Card) in English and French only. They will inform you of other possibilities.
On October 26, voting will take place between 9 A.M. and 8 P.M. The address of the Polling Station in your riding is on your Enumeration Card.
If you have misplaced your Enumeration Card and do not know the address of your Polling Station, call one of the numbers listed below for the information you need.

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If you live in a rural area and your name is not on the Voters' List, you can still vote on polling day **only** as long as a registered voter from your polling division vouches for you.

Time allowed to employees for voting
According to the law, every employee who is eligible to vote is entitled to have four consecutive hours to vote while the polls are open on October 26. No deduction in pay or penalty can be imposed on the employee as a result.

The blackout on advertising
According to the law, all individuals, groups and referendum committees are forbidden to advertise for the purpose of supporting or opposing the referendum question on polling day or the day before polling day.

Enforcement of the Referendum Legislation
The Commissioner of Canada Elections is responsible for enforcing the Referendum Legislation. Any requests for interpretations and/or complaints alleging violations of the Legislation should be in English and French only, and forwarded to: The Commissioner of Canada Elections, 1595 Telesat Court, Ottawa, Ontario K1A 0M6.

All Polling Stations in Canada, with few exceptions, provide level access.

If this symbol appears on your Enumeration Card, your Polling Station does not provide level access. To make special arrangements, contact the Elections Canada office in your riding.

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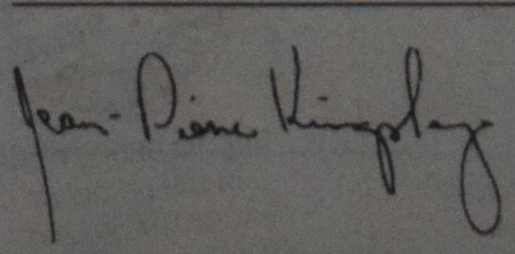

Jean-Pierre Kingsley,
Chief Electoral Officer of Canada

Advance Polls: October 22 and 23
Referendum: October 26

ELECTIONS CANADA

The non-partisan agency responsible for the conduct of the federal referendum

News

Christian writing contest adds humour category

WILLOWDALE (Faith Today)—Christian writers are now invited to enter articles, books or short stories in the 1993 God Uses Ink writing contest. The deadline is January 15, 1993.

All entries must have been published during 1992, except for the new category of humourous articles, which may date back as far as 1990.

The contest, which last year evaluated over 60 entries, aims to encourage Canadian Christian writers in the pursuit of excellence. Cash prizes will be awarded at the 1993 "God Uses Ink" Christian writers' conference, to be held June 10-12, at Redeemer College in Ancaster, Ont.

For contest guidelines, entry fees and entry forms, send a self-addressed, stamped envelope to God Uses Ink Awards, *Faith Today*, Box 8800, Stn. B, Willowdale, ON, M2K 2R6.

Biological cycle may influence success of breast surgery

Bill Fledderus

LONDON, Ont.—New research about the results of breast cancer surgery suggests that the likelihood of success may almost double if the operation is performed during the last two weeks of a woman's menstrual cycle.

The connection between a better long-term survival rate and the second two weeks of the female cycle was first noticed in mice in Britain. More recently, Dr. Zahida Saad, a surgical oncologist at the London Regional Cancer Centre (in Ontario), conducted her own human study, based on London hospital records from 1975 to 1988.

Out of 96 cases, Saad found that 40 percent of women operated on during the first half of their cycle were still living or had lived at least 10 years. Of those who underwent surgery during the second half of their cycle, 79 percent are still living or lived at least 10 years.

Saad recently presented her initial findings to the Royal College of Physicians and Surgeons of Canada in Ottawa, where they generated much interest—as well as some concern about the logistics of having to schedule operations based on individual menstrual cycles.

Saad is now preparing to do a much larger, three-year study, observing cases as they occur instead of using hospital records from the past. The study will include monitoring of women's hormone levels before, during and after surgery in an attempt to be more precise about the optimal time for the surgery.

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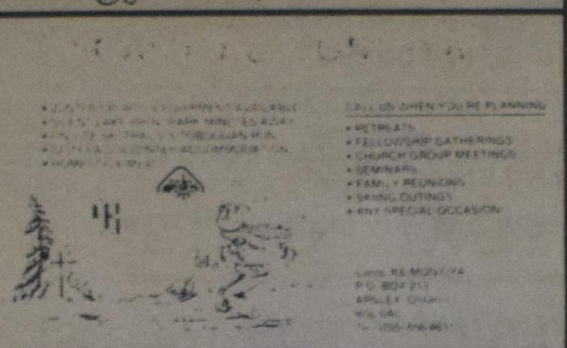

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Books

Robert Vander Vennen, page editor

Friends of God

Wayne Brouwer

Face to face

"Though the Lord is on high, he looks upon the lowly...."(Psalm 138:6)

Frank Luther Mott once wrote an interesting tale called "The Man With the Good Face."He described Mr. James Neal, law clerk, who had a single absorbing interest in life: a search for a man with "the Good Face."

Riding on the New York subway each day he studied faces. After several years he became an expert at determining the state of the heart as told in the lines of the face. So many showed sadness and suffering, emptiness and evil, lust and lechery, woe and weakness. But Neal could never seem to find a face in which shone simplicity, transparent truth, and the spiritual strength of meekness coupled with gentle power. And Neal became obsessed with finding such a face.

Accidental sighting

Then one day it happened: as he sat in the 14th Street station he glanced at an express train across the way. There, framed by a window, was the face of a man shining with all Neal had ever hoped faith and love to be. He left his seat and raced toward the man's rail car. But the doors had closed and the train fled.

Still, thought James Neal, he was the better for having seen that face. Indeed, it gave him hope that he would see it once again. Then a strange thing began to happen: those who knew Mr. Neal began to see him change. Once a loner hovering at the fringes of society, he slowly began to reach out to others in friendliness and grace. And his heart warmed to the suffering of those whose faces he had studied for so long.

Those who knew James Neal wondered at the change that had come over him. If he told anyone anything, it was only that he had seen "the Good Face."

The day of Mr. Neal's death came suddenly, shockingly. He was crossing a street at lunch hour when a car struck him. He was rushed to a hospital and emergency measures were taken to try to save his life. A doctor came in and addressed the nurses at Mr. Neal's bedside: "How is the skull fracture?"

"He's dead,"replied one of the nurses.

"When?"asked the doctor.

"Just now."

The nurse brushed past the doctor, leaving to make further arrangements, but the doctor stopped her. "That tall man who was with him, where has he gone" the doctor asked.

The nurse looked surprised, knowing that no one had come to see Mr. Neal.

"Oh, yes,"said the doctor. "I saw a man bending over the bed—a very tall man with a remarkable face. I wondered who he could be."

For a while they mused together at this mysterious circumstance, and then the doctor looked down at the peaceful face of James Neal. "He was very fortunate," said the doctor in a low tone, "to have died with a face like that looking into his."

Smile on me

Interesting, isn't it?To see such a face among all the faces in the crowd, and then to have that face change your life?

Something of that seems to have happened to David as he reflects in Psalm 138.

It's mysterious; it's miraculous; but it's also the way of God with us in this world. No one who needs rational explanations for every event of living will experience this.

But God is a companion to those who call to him from the crowded streets of life; perhaps the more so since the Word of God took on a human face. As John Drinkwater wrote about those New York streets of James Neal:

Shakespeare is dust, and will not come
To question from his Avon tomb,
And Socrates and Shelley keep
An Attic and Italian sleep.
They see not. But, O Christians, who
Throng Holborn and Fifth Avenue,
May you not meet, in spite of death,
A traveler from Nazareth?

Have you seen the "Good Face"in the crowd lately?

Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.

Domestic abuse in Mennonite families

***Assault on God's Image: Domestic Abuse,** by Isaac I. Block. Winnipeg: Windflower Communications, 1992. ISBN: 1-895308-11-9. Softcover, 128 pp., $17.95. Reviewed by Robert Vander Vennen.*

Following the recent study of abuse with the Christian Reformed Church, it is of interest to note this book, which is a study of abuse within Mennonite families in Winnipeg. The book reports on a research project completed by the author for a doctor of ministry degree.

Yes, physical, emotional and sexual abuse do exist among Mennonites. This is not surprising, of course, and its occurrence is not rare.

There are numerous tables in Block's book which present the replies given to the questionnaire he used, but the results will not be cited here because they don't seem set up for tabulation apart from their immediate context.

Pastor Block obtained directories from 36 churches of various Mennonite denominations within Winnipeg. From these he counted about 5,000 phone numbers. He randomly selected 500 phone numbers and tried to get people at 250 of those numbers to complete a questionnaire. He got the 250, and 187 of them returned the questionnarie. The results form a large part of the book.

Block rounded out his inquiry by personally interviewing 41 Mennonite pastors to check out their experiences in counselling people who reported abuse. Of course not all their counsellors were Mennonites.

Biblical call to patriarchy?

Mennonites have a reputation as peaceable people, submissive, not aggressive types. So they themselves are suprised at violence in their families. But their submissiveness, combined with what they see as a biblical call for patriarchy in the family, can easily lead to male domination and abuse.

Mennonites—probably like most Christians—don't much confide in their pastors about abuse, Block discovered. They talk with family and friends instead. Block found that most of the pastors he interviewed have a very high view of the family and rarely suggest that, for example, and abused wife leave her husband.

In his last section, Block offers suggestions to pastors and Mennonite churches. He gently argues against a patriarchal family system, preferring to see positions of responsibility given on the basis of giftedness rather than gender. He would like to see the Mennonite Central Committee (MCC) set up counselling centres independent of churches but in close consultation with them.

This book is interesting as a companion to the CRC study, though it is a less valuable study.

October 30, 1992

Christian Courier

October 31, 1517

Martin Luther

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News/Advice

Ontario consults public on Toronto growth

Bill Fledderus, with files from Canadian Scene

TORONTO—Ontario is trying to find the best ways to regulate the unrelenting growth of Canada's largest city, Metropolitan Toronto.

Estimates predict that in the next 30 years, Metro's growth will bring the population of the Greater Toronto Area from 4.2 to 6 million. (The GTA includes the areas of Halton, Peel, York and Durham which immediately surround Metro).

For many years already most of the growth has been occurring just beyond the actual borders of Metro, in the surrounding areas.

The province wants to prevent further low-density urban sprawl and to encourage healthier, more varied kinds of development, according to its recent publication "Shaping the Growth of the GTA."

"Shaping Growth," written for the province's GTA Coordinating Committee, recommends the incorporation of "nodes" or sub-centres into future developments. Nodes are focal points of mixed development (including a mixture of offices, retail and service stores, restaurants, health, recreation and entertainment facilities all within walking distance), usually careful expansions of previously existing centres.

Among other benefits, nodal development makes feasible the expensive development of Metro's public transit system. Extending public transit is essential to healthy growth, according to the provincial committee—for without public transit, too much land must be devoted to roads and highways.

The enemies: cars and urban sprawl

Low density urban sprawl (which designates large tracts of land to residential subdivisions, industrial parks and shopping malls) relies on cars, which produce a great deal of pollution (much more than public transit), cause highway congestion and bite into available green spaces.

A subway line which carries 35,000 passengers an hour in each direction is the equivalent of a Don Valley Parkway with 36 lanes, according to planners.

"Shaping Growth" points out that people in the Toronto area must give up the dream of a car and a detached house in the suburbs and instead begin to value combined developments, such as a building with large apartments, stores, small apartments and landscaped courtyards all in one.

Such development would allow for public transportation, more green spaces and streets which are safer for pedestrians and cyclists.

The provincial committee envisions development in the form of well-defined, compact communities where a variety of employment opportunities and housing choices ensure social equity and decent living conditions for people of diverse ages, ethnic backgrounds and economic means.

Public meetings are now being held in GTA communities in order to discuss this vision.

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CSS has a dual purpose. In several of the previous releases CSS outlined that it gives financial planning, estate planning, etc. advice. CSS helps individuals be good stewards of the resources that God has entrusted to his people. The other purpose is to help people also be generous in their giving. Because of the Canadian tax system and structure, understanding the tax rules, understanding charitable tax credits, etc., all have a significant impact in how generous a person can be. **If you are interested in increasing your support for charitable causes and would like to know more about a variety of methods, be sure to contact CSS.** Some of these methods can actually be of financial benefit to you as well. It's called "have your cake and eat it too." The services of CSS are free-of-charge, without obligation, and confidential.

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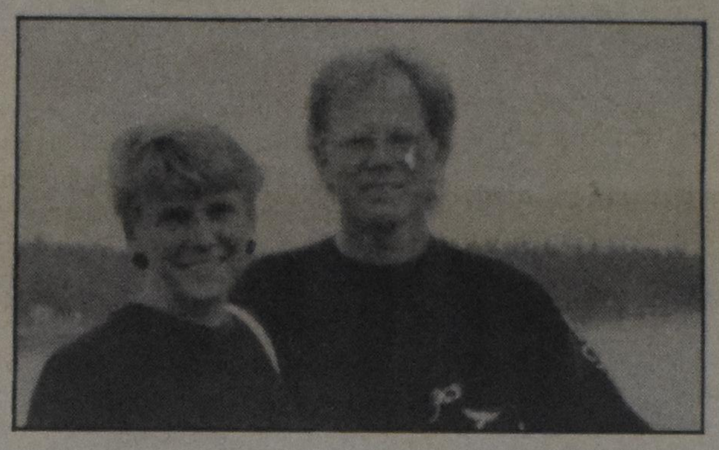

Peter and Marja are IN

Dear P & M:

As a member of the Christian Heritage Party I want to ask you why sincere Christians are so reluctant to sign up. Every day we pray, "Thy will be done," but we have to drag them in to join this party.

These are troubled times: abortion on demand, Sunday openings, the Lord's Prayer thrown out of public schools, etc. Yet here we finally have a group of dedicated men and women who want to fight all these unrighteous things with the Lord's help. But where is the majority of Christians hiding?

Will you find out please? And are you two members? My pastor is on top of the list and I will gladly sign you up

Dear CHP member:

Our column is not a forum for analyzing a political platform. CC has other writers more suited to in-depth studies of Canada's parties.

Nevertheless we have asked around for people's initial impressions of the CHP. Their answers tell us that you need to get your house in order. The perception is that there is much internal strife and that the party is close to folding up. The CHP is also perceived by some to stand for right wing politics whereas many Christians are looking for a less strident, more balanced platform which shows love for every neighbour, not just those who believe precisely the way Christians do.

Like many others, we are not card carrying members of any political party. We vote among the candidates and the parties as the elections and issues arise.

Don't assume that people are hiding just because they don't belong to your party. The work of God's kingdom takes place in many areas and in many forms.

We encourage your leadership to take a survey and find out why Christians are reluctant to join the CHP. Something about your organization seems to scare people away. It's easy to blame it on people's lack of commitment. But you need to be willing to listen and learn and take responsibility for the difficulty you have attracting new members.

Dear Readers:

Since re-starting this column in September we have received two new letters. Our file contains enough for four more columns. Please write soon and spare us another enforced sabbatical.

Write to: P & M
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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

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We offer a one-year subscription for only $20.00(GST Incl.) to the couples whose wedding is announced in the **Calvinist Contact** and to the parents of the child whose birth announcement appears in our paper. All will receive a letter inviting them to subscribe. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Births

BENTUM:

Jake and Janet praise and thank God for the safe and healthy arrival of their son,

JEFFREY JOSEPH

on Oct. 6, 1992, at the Woodstock General Hospital, weighing in at 9 lbs. 8 1/2 oz.

Jeffrey is warmly welcomed by his big brothers: Mark, James, Raymond, Benjamin and Jonathan.

Happy grandparents are Abel and Henny Bentum and Ann Klingenberg of Woodstock, Ont.

DYKSTRA-SCHURINGA:

Ruth Ann and Erick thank the Lord for the beautiful gift of

CHARLOTTE GRACE

born in Anchorage, Alaska, on July 17, 1992.

The third grandchild for Mike and Helen Dykstra of Clinton, Ont., and the ninth grandchild for Ralph and Margaret Schuringa-Pypker of Bowmanville, Ont.

Home address: 3501 Burton, S.E., Apt. B., Grand Rapids, MI 49546 USA.

Birthdays

Happy Birthday
ALBERT BRINK

who will be 97 years old on Oct. 18, 1992.

Your friends of Holland Christian Homes.

Good wishes only please.

Marriages

WITVOET-BLEWITT:

With thanks to the Lord, Fred and Anne Witvoet announce the marriage of their daughter,

KELLY ANNE
to
STEVEN ROBERT

son of Arthur and Norman Blewitt, all of Hamilton, Ont.

The wedding took place in Immanuel Chr. Ref. Church in Hamilton on Saturday Oct. 3, 1992, at 11 a.m., the Revs. John Zantingh and Jack Kerkhof officiated.

Future address of Steven and Kelly Blewitt: 201 South Bend Rd., Hamilton, ON L9A 2C1

Anniversaries

Zaandam Lindsay
1942 October 28 1992
GERRIT and JANSJE BRINKMAN
(nee KRAAY)

"Unless the Lord builds the house, its builders labour in vain" (Ps. 127: 1).

With joy and thanksgiving we congratulate our parents on their 50th wedding anniversary.

Dick — Oshawa, Ont.
Neal & Janna — Apshley, Ont.
Margriet — Whitby, Ont.
John & Evelyn — Grafton, Ont.
Paul & Patti — Ignace, Ont.
Bob & Marg — Bowmanville, Ont.
and 11 grandchildren.

Open house to be held in their honour on Oct. 31, 1992, from 2 - 10 p.m., D.V., at their home at R.R. #6, Lindsay, ON K9V 4R6 (705) 324-1778.

Best wishes only.

Holland Marsh, Ont. Bradford, Ont.
1942 October 30 1992

With praise and thanksgiving to God we are happy to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents,

MARTIN and GERTRUDE DE JONG
(nee BIEMOLD)

Ed & Mama De Jong — Ft. Sask., Alta.
Monica & Jason Stannard, Ted
Albert & Brenda De Jong — Bradford, Ont.
Rick, Suzanne
John De Jong — Victoria, B.C.
Todd & Kathy De Jong, Mark, Leah
Harriet & Dick Bierling — Holland Landing, Ont.
James De Jong — Toronto, Ont.
Tess De Jong — Bradford, Ont.
Martin Bosma, Tara Bosma
Kathy De Jong — Toronto, Ont.
Peter Loveman, Daeryk Loveman
two great-grandchildren.

Home address: 163 Valleyview Cr., Bradford, ON L3Z 1S8

Enkhuizen, the Neth. Rexdale, Ont.
1957 1992
PIET and CHRISTINA GROOT
(nee BAKKER)

On Oct. 1, 1992, we remembered the Lord's goodness to our family as we thank Him for our parents' and grandparents' 35th wedding anniversary and for their witness to and love for us throughout our lives.

"One generation will commend your works to another; they will tell of Your mighty acts" (Ps. 145: 4).

We wish them God's continued nearness as together they journey along life's pathways.

Congratulations Mom and Dad, Oma and Opa!

With love,
Nelly & David Riggs
Tina, William, Elizabeth
William & Lorraine Groot
Rachel, Peter, Daniel
Christine & Theodore Martens
Jill, John, Laurie
Edward & Diane Groot
Emily
Michael & Carolyn Groot
Paul Groot

Home address: 9 Golfdown Dr., Rexdale, ON M9W 2H4

Obituaries

"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens" (2 Cor. 5: 1).

Suddenly, on Thursday, Oct. 1, 1992, it pleased the Lord to take home His child, my husband, our father, brother and uncle

HENDRIK DEN BROEDER

at the age of 56.

Wilma Den Broeder (nee Ludwig) — Willowdale, Ont.
Elizabeth & Jarrod Jonker — Richmond Hill, Ont.
Adrian — Willowdale, Ont.
Betty Den Broeder — Willowdale, Ont.
Joop & Aafke Den Broeder — Richmond Hill, Ont.
Ross, Angus

The funeral took place in Toronto on Oct. 5, 1992, Pastor R.N. Gleason officiated.

Correspondence address: Wilma Den Broeder, 50 Ruddington Drive, Apt. #104, Willowdale, ON M2K 2J8

Enkhuizen, the Neth., Brampton, Can.

"Fear not for I have redeemed you, I have called you by name, you are mine" (Is. 43: 1).

On Saturday, Sept. 12, 1992, the Lord took home to His eternal glory

NANNE (NORMAN) GROOT

at the age of 86, dear father, opa, and great-opa of:

Jack & Margaret Groot — Aylmer, Ont.
Nelly (Sean, Jessica, Hannah, Alea, Micah), Marian, Grace & Jim (Kyle, Quinn, Jordan), Norman, Philip
Klaas & Sita Groot — Broek op Langedijk, the Neth.
Nanry & Dita (Mark, Inge), Rick, Nicolette
Piet & Christina Groot — Rexdale, Ont.
Nelly & David (Tina, William, Elizabeth), William & Lorraine (Rachel, Peter, Daniel), Christine & Theodore (Jill, John, Laurie), Edward & Diane (Emily), Michael and Carolyn, Paul
Paul & Ann Groot — Rexdale, Ont.
Joyce, Ron, Irene & Raymond (boyfriend), Henriette
Margaret & Peter Lamme — Mississauga, Ont.
Yvonne, Andrew & Erin, Karen & Peter (Joshua, David)
Andrea & Pieter Miedema — Brampton, Ont.
Anita & Roger (Byron, Adrian), Leona, Robert, Esther
Tina & Ron Vance — New Westminster, B.C.
Laura, Ken

Correspondence address: 9 Golfdown Dr., Rexdale ON M9W 2H4

On Oct. 5, 1992, the Lord called home our dear wife, mother, grandmother and sister,

WILMA DEVRIES
(nee DE BOER)

in her 72nd year at West Haldimand General Hospital, Hagersville, Ont. She was a member of the Riverside Chr. Ref. Church, Wellandport, Ont.

Beloved wife of Clarence DeVries and dear mother of:

Henry & Sylvia (DeVries) Boverhof — Wellandport, Ont.
Henry & Joyce DeVries — Wellandport, Ont.
Apie & Dianne DeVries — Wellandport, Ont.
Shirley Hessels (DeVries) — Wainfleet, Ont.
Dick & Ingrid DeVries — Wellandport, Ont.
Sid DeVries — Wainfleet, Ont.

Loving grandmother of 14 grandchildren. Also survived by two sisters and one brother in the Netherlands. Pre-deceased by one grandchild.

Correspondence address: Canboro Rd., P.O. Box 94, Wellandport, ON L0R 2J0

Obituaries

Emmen Woodstock
Dec. 24, 1925 Oct. 1, 1992

The Lord ended the suffering by taking home His child, our dear brother and brother-in-law

GEERT GEERLINKS

beloved husband of Tryntje Geerlinks (nee Thalen).

Deuteronomy 33: 27a.

Albert Geerlinks (with the Lord)
Lies Geerlinks — Beamsville, Ont.
Roelie & Pier Meindertsma — Rockwood, Ont.
Margje & Jilt Visser — Schiermonnikoog, the Neth.
Betty & Harry Roffel — St. Catharines, Ont.
Stien & John Hofman — Georgetown, Ont.
Harm & Anna Geerlinks — Fenwick, Ont.
Klazina & Evert Sikkema — Brampton, Ont.
nieces and nephews.

"Those who wait upon the Lord shall renew their strength."

Taken suddenly from our midst our dear son-in-law, brother-in-law and uncle,

HANK KELDERMAN

on Sunday Sept. 20, 1992, at the age of 57.

We wish his wife Corry and family comfort and strength from above.

Mevr. W.J. Rietveld — Utrecht, the Neth.
Henny & Eduard Donkersteeg — Spencerville, Ont.
Ineke & Fred Bosman — Arnhem, the Neth.
Gert & Jenny Rietveld — Bunnik, the Neth.
nieces and nephews.

Marrum, the Neth. Grimsby, Ont.
Shalom Manor
June 15, 1898 Oct. 3, 1992

"Do not let your hearts be troubled. Trust in God, trust also in me. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you" (John 14: 1&2).

On Oct. 3, 1992, the Lord took unto himself

ANTJE MIEDEMA
(nee DREWES)

in her 94th year.

Predeceased by her beloved husband, Doeke Durk Miedema, her son Durk, daughter-in-law Anna Miedema and grandson George Miedema.

Dear mother of:

Luit & Fre Miedema — Waterford, Ont.
Leo & Tina Miedema — Jarvis, Ont.
Martha & John Edelman — Cayuga, Ont.
Tina & Jelle Vanderveen — Brantford, Ont.

Beloved Beppe of 26 grandchildren and 91 great-grandchildren.

Funeral service was held on Oct. 5, 1992, at Ebenezer Chr. Ref. Church, Jarvis, Ont., with the Rev. John Postuma officiating.

The family wishes to extend their thanks to the staff at Shalom Manor, Grimsby, Ont., for taking such good care of our dear mother and grandmother.

Correspondence address: c/o Mr. and Mrs. Luit Miedema, R.R. #5, Waterford, ON N0E 1Y0

Personal

Dutch-Canadian Christian widow, age mid 60's, would like to meet Christian gentleman for friendship, "gezelligheid" and perhaps marriage. Loves to travel. Please write to: **File #2595 c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1**

Christian female with two small boys, wishes to meet Christian male, age 30-40 for possible long-term relationship.

Please reply to File #2597, c/o Calvinist Contact, 4-261 Martindale Rd, St. Catharines, ON L2W 1A1

Obituaries

Beilen London
May 11, 1928 Oct. 5, 1992

The Lord took into his mansion of glory

ROELOF (RALPH) MOES

after a lengthy bout with cancer.

His witness was Lord's Day 7: "What is true faith?" In this knowledge he left behind his beloved wife, children, grandchildren, brother and sisters.

Anne Moes (nee Vervelt) — London
Marie-Lou Sabatina — London
Joshua, Keylane
Rolien — London
Staddo & Sheena Moes — Dorchester
Michael, Gabriella
Helen Van Doorn — Townsend
Harry & Mary Moes — Towoomba, Aust.
Alice & Cor Bod — St. Thomas
Albert & Annie Moes — Kincardine
John & Shirley Moes — Towoomba, Aust.
Bart & Audrey Moes — Towoomba, Aust.
Klaas & Bertha Moes — Mt. Brydges
William & Nell Moes — Oshawa
nieces and nephews.

Funeral service was held Oct. 7, 1992, in the First Chr. Ref. Church, London, Ont.

Revs. Peter Hogenterp and Wayne Brouwer officiating.

Correspondence address: 222 Admiral Drive, London, ON N5V 1J2

Bergum, Fr. Edmonton, Alta.
Feb. 15, 1907 Sept. 30, 1992

"The Lord is my light and my salvation — whom shall I fear?" (Ps. 27: 1a).

On Sept. 30, 1992, the Lord took into His glory our mother and beppe,

HIELKJE (HELEN) WOUDSTRA
(nee DOUMA)

at the age of 85.

She was predeceased by her husband Bienso M. Woudstra on April 20, 1973.

Her children:

John & Ali Woudstra — Edmonton, Alta.
Ren & Hennie Woudstra — Edmonton, Alta.
Audrey & Ralph Brus — Listowel, Ont.
Henry & Helen Woudstra — Edmonton, Alta.
Margaret & Ben Pelster — Edmonton, Alta.
Wilbur & Lola Woudstra — Edmonton, Alta.

31 grandchildren and 25 great-grandchildren.

The funeral service was held on Saturday, Oct. 3, 1992, at the Inglewood Chr. Ref. Church in Edmonton, Alta.

Correspondence address: John Woudstra, 4234 - 117 Avenue, Edmonton, AB T5W 0Y4

For Rent

For rent in Hamilton 3 + 1 bedroom bungalow, excellent condition, with three appliances. One mile from Christian school, reasonable.

Phone: (416) 385-9946

One-bedroom mobile home in Winter Haven, Florida, across the lake from Cypress Gardens. One mile to plazas. Boat rental in park. Available from Nov. 1, 1992 - April 1993. Rates $550. US per month. Reduced rates for long term. **Call (705) 526-3395.**

For rent in **Florida, Ft. Myers,** 3-bedroom furnished bungalow, pool, quiet residential area, short drive to beach, walk to stores. Still some time available. $540 U.S. P.W. plus tax.

Call Betty at (813) 332-4849

Personal

Kennismaking; Chr. Ref. widowed lady 60 jaar zou graag kennis maken met een Christian man van 58-65 jaar. Ik ben opgewekt en houd van gezelligheid en reizen.

Please send letter with photo to File #2594, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Classifieds/Events

Personal

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian marriage, write to:
The Christian Marriage Contact Service, 1450 Headon Rd., P.O. Box 93090, Burlington, ON L7M 4A3.
Please enclose $3.00 for a complete information package explaining our services.
Established in 1967.

THE CONSULATE-GENERAL WOULD LIKE TO GET IN TOUCH WITH THE FOLLOWING INDIVIDUALS:

ENGELS, Henricus C.W.A., born July 27, 1927 in Arnhem, immigrated to Canada March 18, 1968, last known address in Canada: 66 Haviland Drive, Highland Creek, Ontario.

APKING, Johannes F., born July 12, 1916 in Amsterdam, immigrated to Canada August 19, 1957, last known address in Canada: Hamilton, Ontario

PRINSEN GEERLIGS-ADAMS, Cornelia T., born December 4, 1948, immigrated to Canada on March 5, 1969, last known address in Canada: 43 Clifford Street, Hamilton, Ontario.

SIMONIS, Maria, born May 17, 1925, immigrated to Canada on January 31, 1986, last known address in the Netherlands: Tholen.

DIJKEMA, Pieter, born March 16, 1955, immigrated to Canada on October 8, 1990.

PEEPEETCH, Joyce, born December 23, 1945, immigrated to Canada on April 19, 1948.

VAN DEN BERG, Hendrikus C.A., born June 26, 1949.

BUIKS, Hendrika I., born June 1, 1922, married to Mattheus J. De Looze, immigrated to Canada on May 30, 1952, last known address in the Netherlands: Breda.

DE LOOZE, Petronella H., born May 22, 1946, daughter of Hendrika I. Buiks, immigrated to Canada on May 30, 1952, last known address in the Netherlands: Breda.

NAN, Amelia Maria, born July 30, 1958 in Heemstede, immigrated to Canada in May 1989, last known address in the Netherlands: Waddingxveen.

DAVERVELD, Wilhelmus L., born January 13, 1928, immigrated to Canada on July 10, 1967, last known address in the Netherlands: In't hoefijzer 19, 5431 XE Cuyk.

KAULING, Nicolaas C.J., born October 30, 1927 in Haarlem, immigrated to Canada April 2, 1965, last known address in the Netherlands: Beverwijk.

SCHOONENBERG, J.T., born January 14, 1928 in Hoensbroek, immigrated to Canada on May 6, 1960, last known address in the Netherlands: Rembrandtstraat 6, 6415 JE Heerlen.

CONSULATE GENERAL OF
THE NETHERLANDS
1 DUNDAS ST. WEST,
SUITE # 2106, BOX 2
TORONTO, ONTARIO
M5G 1Z3
PHONE: (416) 598-2520
FAX: (416) 598-8064

Help Wanted

Wanted: a farmer with cows and quota to manage a dairy farm, in return for 49% of milk cheque profits.
If interested reply to **File #2593, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

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Help Wanted

FACULTY OPENINGS CALVIN COLLEGE

The college is seeking applications for possible openings beginning September 1993 in the following departments:

Biology	**Mathematics**
Economics/Business	**Nursing**
Engineering	**Philosophy**
English	**Physics**
History	**Spanish**

Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Applications from North American minorities in any discipline are strongly encouraged. Interested persons or persons who wish to make nominations should correspond with the chairperson of the respective department at:

Calvin College
3201 Burton Street SE
Grand Rapids MI 49546 USA

Calvin College is an equal opportunity employer.

Seeking a pastor

We invite inquiries from pastors familiar with Church Growth principles to assist the Scarborough Christian Reformed Church in suburban Toronto in a team ministry geared to evangelistic outreach in a multi-racial community. We are looking for leadership with goal setting, equipping members and ministry to young people.

Contact Bob VanderVennen,
1 Massey Square, Suite 1910, Toronto,
ON M4C 5L4,
phone (416) 690- 4774.

Job Opening

Wholesale florist requires a responsible person to perform accounting and control functions. Must be familiar with ACCPAC. Apply in writing, stating qualifications, experience and salary expectations to:

STAALDUINEN FLORAL LIMITED
600 ARVIN AVENUE,
STONEY CREEK, ON L8E 5P1

For Sale

CHRISTMAS PROGRAMS

The **Canadian Federation of Christian Reformed Women** has published the following new CHRISTMAS PROGRAMS:

"COME TO THE MANGER" (English)
"GOD'S BELOFTEN VERVULD" (Dutch)

Price: 50¢ per copy (minimum order 10 copies) plus $3.50 for postage and handling.

Send order and cheque to:
CANADIAN FEDERATION OF CHR. REF. WOMEN
P.O. Box 335, Grimsby, ON L3M 4H8

Teachers

Clinton and District Chr. School will have an opening for

PRINCIPAL

starting the 1993/94 school year. Clinton is located approximately 75 km. north of London, 18 km. east of the sandy Lake Huron beaches and only a short 45-minute drive from the famous Stratford Festival.

Our ten-room school with full-size gymnasium, has 218 students at the moment with a staff of nine full-time and two part-time teachers.

If you are interested, please send your application with complete resume to the Search Committee

c/o Mr. Ralph Schuurman, Principal
P.O. Box 658,
Clinton, ON N0M 1L0
Tel.: (519) 482-7851

Events

The London Area

Reformation Day Celebration Service

will be held on **Nov. 1** at **6.45 p.m.**
at the **Saunders Secondary School,**
941 Viscount Rd., London, Ont.

Theme: "Joy in Reforming"

Speaker: Rev. Henry Wildeboer

For more information call:
Rev. John Heidinga, St. Thomas, Ont.
Tel.: (519) 631-7730

All former members and friends of the

Lucknow Christian Reformed Church

are invited to celebrate with us our

40th Anniversary

Saturday November 7th, 1992 & Sunday, November 8th, 1992

Lucknow Community Centre	*Lucknow Christian Reformed*
3:00 p.m. Get-together	*Church*
6:00 p.m. Buffet	*10:00 a.m.*
7:30 Program & Social	*Celebration Worship Service*

RSVP for Saturday Buffet (519) 395-3765
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Second Week Stay Optional.

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Rev. John G. Klomps
Executive Director, TBL

For complete information and reservations, please call or write:
The Bible League,
Box 524, Station A, Weston, ON M9N 3N3
Telephone: (416) 741-2140

Events

Ninth Annual Senior Citizens' Day at Redeemer College

Friday, October 30, 1992
Beginning at 9:30 a.m.

Dr. Justin Cooper, Vice President (Academic) at Redeemer College, will address you in the morning. His topic will be:

"Reflections on Future World Order."

The afternoon will feature singing by both choir and audience with C. Teeuwsen at the organ.

Lunch - $7.50 per person

Please register now:
Phone (416) 648-2131

Redeemer College *A Christian University College*
Ancaster, Ontario L9G 3N6 (416) 648-2131

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Pioneer Clubs

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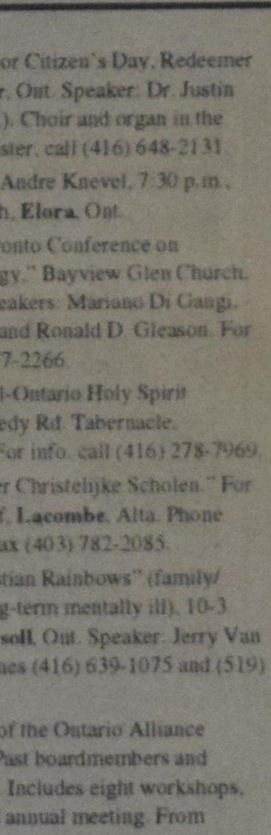
John Geeza — Mary VanderVennen
Francis Martin — Ken Van Wyk
Don Moncrieff — Rod Wilson

Church news

Christian Reformed Church

Calls accepted
—to Mountainview, Grimsby, Ont., Rev. Fred Koning of First, Vancouver.

Make money the easy way



use the classifieds

Kroonprins sloeg goed figuur op eerste staatsbezoek
the Windmill
Geen verder aanpassen ontwerp euthanasie-wet
Lof op Nederlands optreden kwestie-Joegoslavie
Nauwelijks bewaking voor Binnenhof, ministers
Rode Kruis door geld heen voor hulp Joegoslavie
Gouds bedrijf bouwt aan Deense eilandenbrug
Dutch-Canadian hero in Arctic air tragedy
US declares November 16th Dutch Heritage Day

The *most* news on The Netherlands, and the Dutch in the USA

In the Dutch language you will find coverage on • general news happenings • political affairs • back ground articles • church news • sports • Dutch history • regional and local news items **Our English section contains:** • Features on Dutch history • Dutch investments in N.A. • news on the Dutch in N.A. • Calendar of events and much more. Only $20.40 yearly.

the Windmill

Published twice per month

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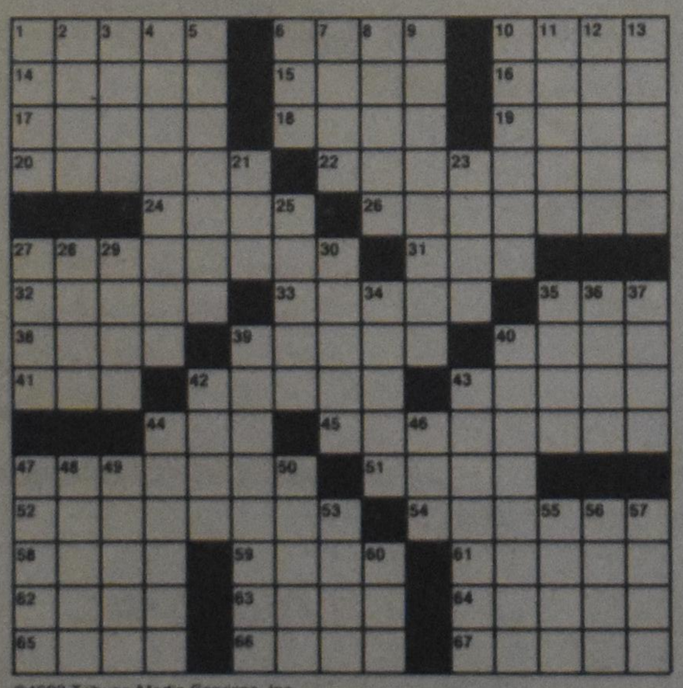
or Box 313, Lynden, WA 98264-0313, USA

This week's Puzzle by I. Miller



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ACROSS
1 Saints' headgear
6 Mosul's land
10 Jangled
14 Excuse
15 Bean curd
16 Bouquet
17 Gaggle member
18 — spumante
19 Bunyan's ox
20 Lookout
22 Multiply by six
24 Region
26 Chicken or pig
27 Shoshonean shoe
31 Moppet
32 Ellipsoids
33 Miles of jazz
35 Flavor enhancer, briefly
38 Balzac's "— Goriot"
39 Corpsman
40 Agana's island
41 Remnant
42 Root
43 Postage scale unit
44 — Mahal
45 Double take, for one
47 D.C. Hill
51 Yeltsin's negative
52 Arcane
54 Got away
58 "My Way" composer
59 Spillane's "— Jury"
61 Emulate a rhetor
62 Observed
63 Goon
64 "La Plume de Ma —"
65 Barks up the wrong tree
66 Safecracker
67 Snooze

DOWN
1 Crones
2 Burn soother
3 Celebrity
4 Stumbling block
5 Mountain ranges
6 Call — day
7 Katharine or Diana
8 Out to get
9 Visionary
10 Vigorous
11 Acclimate
12 Aristocratic
13 — Garson
21 Uh-huh
23 Southwest resort
25 Lent a hand
27 Sulk
28 Pizzeria fixture
29 King or queen
30 Rock bottor
34 Foxy lady
35 Paul of old fil.ns
36 City north of Kennebunkport
37 FBI agents
39 More than half
40 Throaty
42 Appraise
43 Spotted cats
44 Giants
46 Nautical response
47 Discontinue
48 Lou Grant's portrayer
49 Draw or stud
50 Supple
53 Guzzle
55 Juttander
56 Major suffix
57 Profound
60 Faberge fabrication

Last week's Puzzle

B	A	S	S		S	T	A	I	R		P	A	D	S
A	T	O	P		T	A	B	L	E		A	L	I	A
B	O	T	A	N	I	C	A	L	G	A	R	D	E	N
E	M	S		E	N	O	S		I	D	E	A	T	E
			F	E	G	G	S		O	M	A	R		
C	A	L	I	A	S		S	T	E	M		D	A	S
A	B	O	U	T		A	L	A	N		S	U	R	E
K	I	N	D	E	R	G	A	R	T	E	N	C	O	P
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G	A	R	D	E	N	A	P	A	R	T	M	E	N	T
E	D	I	E		G	L	A	R	E		U	R	G	E
S	E	S	S		S	A	T	Y	R		D	E	E	P

Calendar of Events

Oct. 13-30	CSS's Adriana Pierik will be in the **Lower Fraser Valley**, B.C.
Oct. 17-22	Mini-concert tour by Willem Van Suydam (organ), The Drost Brothers (trumpets), and Bert Koelewijn (piano). All events at 8 p.m. **Oct. 17**: West End CRC, **Edmonton**, Alta.; **Oct 19**: Can. Ref. Church, **Neerlandia**, Alta.; **Oct. 21**: Can. Ref. Church, **Carmen**, Man.; **Oct. 22**: Grace Anglican Church, **Brantford**, Ont.
Oct. 17	Annual meeting of the All Ont. Diaconal Conference at John Knox Chr. School, **Brampton**, Ont. Join over 400 in a day of fellowship & training. Choose from 16 workshops and 15 seminars to help you grow in a ministry of mercy in Christ's name. Call (416) 646-4511 for a registration form.
Oct. 20	Organ concert by Andrzej Chorosinski (Warsaw, Poland), 8 p.m., St. Catherine Cathedral, Church St., **St. Catharines**, Ont.
Oct. 21	Fall rally of the Can. Fed. of CRC Women (Bowmanville District), 10 a.m., Maranatha CRC, **Bowmanville**, Ont. Speakers: Rev. J. Binnema and Mrs. Reta Barnhoorn.
Oct. 22-23	"Heart to Heart; Nation to Nation," a special CPJ event celebrating the work of John Olthuis, former CPJ researcher and currently active as an aboriginal rights lawyer. **Oct. 22**: First CRC, **Langley**, B.C.; **Oct. 23**: Emmanuel CRC, **Calgary**, Alta; **Oct. 24**: Chr. High School, **Edmonton**, Alta. Watch local announcements!
Oct. 23	"The Ambassadors" in concert, 8 p.m., Ebenezer CRC, **Jarvis**, Ont.
Oct. 23	The King's College annual meeting, 8 p.m., at TKC, **Edmonton**, Alta. Speaker: Dr. Harry Van Belle. Refreshments. Everyone welcome!
Oct. 23	Concert by Andre Knevel (organ) and Jackie Sipkes (trumpet), 8 p.m., Maranatha Can. Ref. Church, **Fergus**, Ont.
Oct. 23-Nov. 7	World Home Bible League multi-media presentation "More than a Song," **Oct. 23**: 7:30 p.m., Maranatha CRC, **Cambridge**, Ont; **Oct. 27**: 7:30 p.m. CRC, **Burlington**, Ont.; **Oct. 28**: 7:30 p.m. Mount Hamilton CRC, **Hamilton**, Ont.; **Oct 29**: 8 p.m., CRC, **Tillsonburg**, Ont.; **Oct. 30**: Bethel CRC, **Dunnville**, Ont; **Nov. 7**: 7:30 p.m. Providence CRC, **Beamsville**, Ont.
Oct. 24	"The Ambassadors" in concert, 8 p.m., First CRC, **Hamilton**, Ont.
Oct. 24	"Reclaiming our Heritage," Province-wide rally of the Chr. Heritage Party, 4:30-8:00 p.m., Polish Canadian Cultural Centre, **Calgary**, Alta. For info. call (403) 252-3673.
Oct. 24	Concert by Jonathan Oldengarm (organ) and Jennifer Hoover (piano), 8 p.m., Trinity United Church, **Listowel**, Ont.
Oct. 24-25	40th anniversary celebrations of Rehoboth CRC, **Niagara Falls**, Ont. Info. line (416) 358-7200
Oct. 29	Praise evening for 40 years of Christian schooling. At 7:30 p.m., Redeemer College, **Ancaster**, Ont. Speaker: Rev. J.D. Eppinga. Presentation by "Ballet Magnificat." Info: (416) 648-2100.
Oct. 30	Classical ballet performance by "Ballet Magnificat" to contemporary Christian music by Sandi Patti and others. At 8 p.m., Redeemer College, **Ancaster**, Ont.
Oct. 30	Ninth annual Senior Citizen's Day, Redeemer College, **Ancaster**, Ont. Speaker: Dr. Justin Cooper (9:30 a.m.). Choir and organ in the afternoon. To register, call (416) 648-2131.
Oct.30	Organ concert by Andre Knevel, 7:30 p.m., Knox Pres. Church, **Elora**, Ont.
Oct. 30-31	Third annual "Toronto Conference on Reformed Theology," Bayview Glen Church, **Toronto**, Ont. Speakers: Mariano Di Gangi, John H. Gerstner and Ronald D. Gleason. For info. call (416) 477-2266.
Oct. 31	Seventh annual all-Ontario Holy Spirit conference, Kennedy Rd. Tabernacle, **Brampton**, Ont. For info. call (416) 278-7969.
Oct. 31	Reunion "Andijker Christelijke Scholen." For info. call Joe Doef, **Lacombe**, Alta. Phone (403) 782-2704, fax (403) 782-2085.
Oct. 31	Meeting of "Christian Rainbows" (family/friends of the long-term mentally ill), 10-3 p.m., CRC, **Ingersoll**, Ont. Speaker: Jerry Van Spronsen. Info. lines (416) 639-1075 and (519) 631-0307.
Oct. 31	40th anniversary of the Ontario Alliance of Chr. Schools. Past boardmembers and others are invited. Includes eight workshops, noon banquet and annual meeting. From 9 a.m. - 4 p.m., Redeemer College, **Ancaster**, Ontario.
Nov. 1	Reformation Day celebration service (London area), at 6:45 p.m., Saunders Secondary School, 941 Viscount Rd., **London**, Ont. Speaker: Rev. Henry Wildeboer on "Joy in Reforming." Info.: (519) 631-7730.
Nov. 2-14	CSS's Harry Houtman plans to be in **Alberta**.
Nov. 3-7	Organ/panflute concerts by Sander van Marion and Matthijs Koene. All events at 8 p.m. **Nov. 3**: First Presb. Church, **Chatham**, Ont.; **Nov. 4**: St. Paul's Anglican Church, **London**, Ont.; **Nov. 5**: St. John the Evangelist Anglican Church, **Strathroy**, Ont.; **Nov. 6**: CRC, **Jarvis**, Ont.; **Nov. 7**: Christ Church Cathedral, **Hamilton**, Ont.
Nov. 4	Organ recital by Jonathan Oldengarm, 12 noon, St. Paul's, Bloor Street, **Toronto**, Ont.
Nov. 6	"Back to God Hour" rally, 8 p.m., CRC, **Aylmer**, Ont. Speaker: Rev. Dave Feddes. Special music.
Nov. 7	CLAC Fall Conference, 9:15 a.m. - 4 p.m., at 5920 Atlantic Dr., **Mississauga**, Ont. Theme: "Christian witness in confused times." Speakers: Harry Antonides, Ed Grootenboer, Ray Pennings and Ed Vanderkloet. Info: (416) 670-7383.
Nov. 7	"Back to God Hour" rally, 8 p.m., St. George's Anglican Church, **Guelph**, Ont. Speaker: Rev. Dave Feddes. Special music by OCMA and Andre Knevel.
Nov. 7-8	40th anniversary CRC, **Lucknow**, Ont. Info: (519) 395-3765.
Nov. 13	"Christian Festival Concert" by the choirs and brass of the OCMA, Leendert Kooij directing, at 8 p.m., Roy Thomson Hall, **Toronto**, Ont. Guest artists: Ellen van Haaren, Sander van Marion and Andre Knevel. For tickets call (416) 636-9779.

THE NEW CONSTITUTIONAL AGREEMENT

THE HIGHLIGHTS

Over the past two years, federal, provincial, territorial and Aboriginal leaders have consulted with thousands of Canadians and concerned groups from coast to coast. These consultations included Royal Commissions, participatory conferences, parliamentary hearings, and hearings in the provinces and territories held by provincial and territorial legislatures. Federal, provincial, territorial and Aboriginal leaders have agreed unanimously on August 28, 1992 in Charlottetown on a package of constitutional proposals that recognizes the equality of all Canadians and represents all of our interests. The agreement is now before Canadians.

A Social and Economic Union

The agreement proposes that the new Constitution would contain a statement of key economic and social objectives shared by all of the governments in the federation. The objectives include comprehensive, universal, portable, accessible and publicly administered health care, adequate social services and benefits, high quality primary and secondary education and reasonable access to post-secondary education, collective bargaining rights and a commitment to protecting the environment. The economic policy objectives to be entrenched would be aimed at strengthening the Canadian economic union: the free movement of persons, goods, services, and capital; ensuring full employment and a reasonable standard of living for all Canadians; ensuring sustainable and equitable development.

Avoiding Overlap and Duplication

Exclusive provincial jurisdiction would be recognized in the areas of forestry, mining, tourism, housing, recreation, municipal affairs, cultural matters within the province, and labour market development and training. In addition, to ensure the two levels of government work in harmony, the government of Canada commits to negotiating agreements with the provinces in areas such as immigration, regional development and telecommunications. Federal-provincial agreements on any subject could be protected by the Constitution from unilateral change.

Distinct Society

The new Canadian Constitution would recognize the distinct nature of Quebec, based on its French language, unique culture and civil law tradition.

In the reformed Parliament, the Senate would reflect the equality of the provinces while the House of Commons would be based more on the principle of representation by population. As well, various provinces would be assured a minimum amount of seats in the House of Commons.

Parliamentary Reform

The proposed Senate would be made up of six elected senators from each province and one from each territory. Additional seats would provide representation for Aboriginal peoples. The reformed Senate's powers should significantly increase the role of the elected Senators in the policy process.

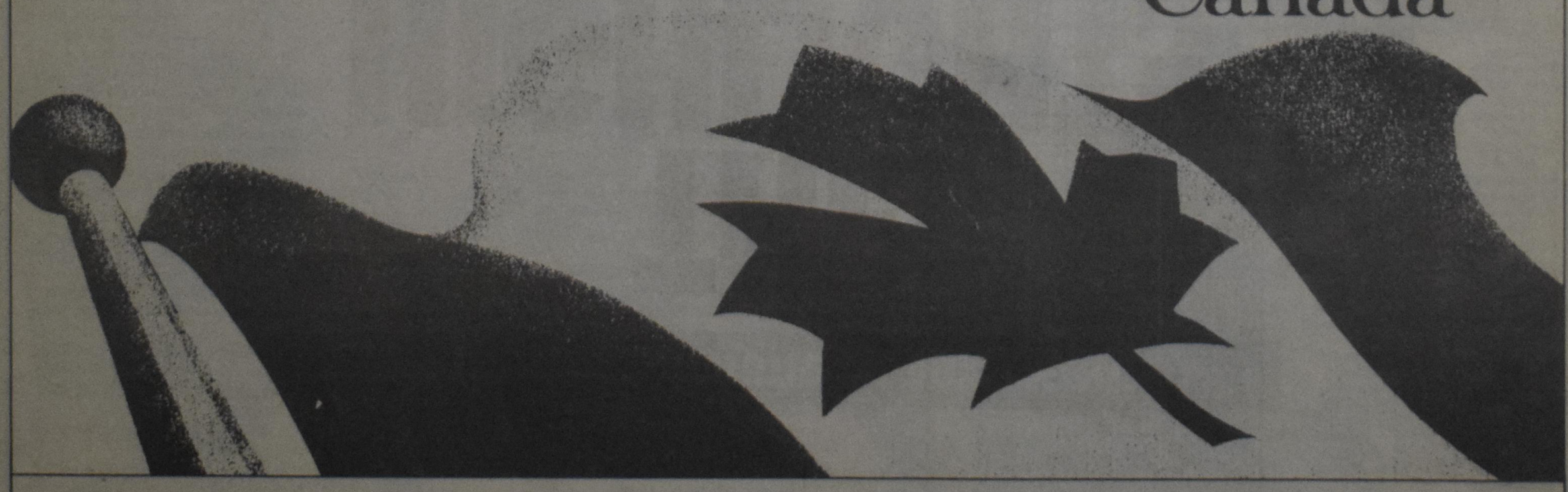
The proposals recognize that Aboriginal peoples have an inherent right to self-government and that the Constitution should enable them to develop self-government arrangements and to take their place in the Canadian federation. The proposals recognize Aboriginal governments as one of the three constitutionally recognized orders of government in Canada. In addition, the proposals provide for a negotiation process between Aboriginal leaders and provincial and federal governments to put this right into effect. The recognition of the inherent right would not create any new rights to land, nor dilute existing treaty rights.

Aboriginal Self-Government

Now that Canada's federal, provincial, territorial and Aboriginal leaders have reached a consensus, it is the right of all Canadians to understand the new proposals. Call the toll-free number below to receive an easy-to-read booklet on the new constitutional agreement or a complete text.

It's your right to know what the constitutional proposals say, before voting on October 26.

FOR INFORMATION CALL:
1-800-561-1188

Deaf or hearing impaired:
1-800-465-7735 (TTY/TDD)

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